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Men and the Modern Missionary Enterprise

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HISTORY, CALL, ADDRESSES, DELIVERANCES, CONFERENCES AND DELIBERATIONS OF THE FIRST INTER-SYNODICAL FOREIGN MISSIONARY CONVENTION FOR MEN, HELD AT OMAHA, NEBRASKA, FEBRUARY 19-21, 1907

LITERARY EDITOR
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INTRODUCTION

BY CHARLES EDWIN BRADT

Brotherhood is either an empty word or it is potentially universal in its relationships. Restrict it to one denomination, or to one nation, or to relations of marriage, or birth, or race, or time even, and so much is canceled by the restriction that it loses its real, worth while, divinely human essence, and becomes brutish, or at best, only humanly animal. "Who are my brethren?" asked Christ. His answer was, "Whosoever shall do the will of God, the same is my brother." And God's will is, "That we should believe in the name of His Son, Jesus Christ, and love one another, even as He gave us commandment." Thus we see that Brotherhood is potentially universal for the race and for all time. For "He that doeth the will of God abideth forever." Thus we see, also, that the Kingdom of God is a great Brotherhood. But how is this Brotherhood to be established? Manifestly only in one way, viz: By getting all men to believe in Jesus Christ and hence to love one another. But how are men to come to believe in Jesus Christ and hence to love one another? Only by those who know and believe in Him, preaching and teaching His gospel to those who know and believe it not.

Hence if the so-called "Men's Movement" is to come to its own in the Kingdom of God, it must be practically and aggressively *missionary*. There is no use trying to conceal this point. The men of our churches are not afraid to face the real business of the church and measure themselves upon their obligations. There are some who say, "Let us come at this missionary phase of the work, especially at the Foreign Missionary aspect of it, in an indirect, and round about way, and catch men by guile, as it were; men do not take to missions readily." I do not agree with them. We have been using such tactics to our shame and loss; the result is we have thereby disgusted large numbers of men outside as well as inside of the church, and injured ourselves. While the Presbyterian Church for example, should furnish five per cent of the workers in *outside* undenominational mission enterprises, it actually furnishes sixteen per cent. That looks very much as if men were leaving the church itself to find outside of the church the work for Christ which our church does not furnish them inside. It should furnish it to them. Because it has not conspicuously done so, men outside of the church are asking the question which was seriously discussed recently in one of the great Chicago dailies, "Is the church a worthless institution?" The writer of that article declared that it was in a marked measure, a worthless institution, because it largely withheld itself from the practical humani-

ties and philanthropies of life, and restricted its activities to church "services," professional performances on Sundays, singing, preaching and praying, with too little practicing of the precepts of Christ on Mondays and the other days of the week. It is, however, a great mistake to discount the value of the Sabbath "services" in God's house, or to treat lightly the leavening influence of any Christian church in a community or city, even though its practice is far below its precepts. The truth is, too, that the practical humanities and philanthropies of the church are very large in this country, where we have 200,000 churches and more than 20,000,000 church members, with one ordained minister for each 500 people, and one Christian worker for each 50 people. Not all of the people of this country are Christians, but all have heard the gospel, and many are waiting now to see how much those who have preached it to them believe it themselves. If they believe it to the point where they are willing to deny themselves and go with Christ to the uttermost parts of the earth to preach it to others, then they will believe it too. This will compel them.

Manifestly, then, what is the business of the church? To sit and sing:

"Tell me the old, old story"?

Not at all, but

"To tell the old, old story
For some have never heard
The message of salvation
From God's own holy word."

This "some" means two-thirds of the human race, and constitutes the practical missionary problem and business of the church. Let no one imagine that the men of the church are afraid or unwilling to face that problem and undertake to discharge their obligations thereto. My experience and observation both affirm that men readily and generously respond to this work when it is definitely and intelligently set before them. I am equally certain that unless the church does adequately and ardently engage in this, its own distinctive and legitimate work of preaching the gospel to the unevangelized heathen world, constituting almost two-thirds of the human race, the great majority of whom have never heard the name of Jesus Christ intelligently, all "movements" which it may organize will be little more than dress parade performances disappointing to the church and disgusting to the world.

Because of these things, an Inter-Synodical Foreign Missionary Convention for *Men* of the Presbyterian Church was called to meet in Omaha, Nebr., February 19-21, 1907, under the auspices of the Central District, not confined, however, to representatives from the fifteen Synods of that District, but providing for representatives from every Synod and every Foreign Mission of the Presbyterian Church to the number at least of 1,600 delegates. The purpose was clearly

stated, viz: To consider the missionary responsibility of the men of the Presbyterian Church to the unevangelized heathen world. No such call had ever before been issued. The convention was absolutely unique in the history of the church. But the occasion was unique. No such call as the Brotherhood Convention at Indianapolis was ever before issued by the church. No such movement as the men of the churches are now organizing was ever before launched. No such times and opportunities as we are now facing were ever before faced by any church. The time is ripe for the organization of men, for the time is ripe for the organization of the Kingdom of God on earth. The men are being called to the Kingdom for such a time as this. This is no time for dress parade performances. This is no time for simply saying "Lord, Lord!" But this is the time to DO the will of the Father which is in heaven. They that do His will shall enter the Kingdom.

"And I remember still
The words, and from whence they came,
Not he that repeateth the name
But he that doeth the will.
And him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold
By the shores of the Beautiful Sea.

"And that voice still soundeth on
From the centuries that are gone
To the centuries that shall be.
From all vain pomps and shows,
From the pride that overflows.

"Poor sad humanity
Through all the dust and heat
Turns back with bleeding feet
By the weary round it came,
Unto the simple thought,
By the great Master taught,
And that remaineth still,
Not he that repeateth the name
But he that doeth the will."

Pre-Convention Proceedings

I

ORIGIN AND ORGANIZATION

On May 29, 1906, the Foreign Missionary Committee of Indianapolis Presbytery met with certain Presbyterian pastors of Indianapolis in the office of Mr. Robert A. Brown in the State House, to consider the matter of holding an Indiana Synodical Foreign Missionary Convention for men. The records of this meeting read as follows:

"The committee appointed by the Indianapolis Presbytery to take such steps as in their judgment might be wise and expedient toward arranging for a Missionary Convention, to be held in the city of Indianapolis, met at the office of R. A. Brown, Clerk of Supreme Court, on Tuesday, May 29, 1906. All the members were present, the same being Dr. Frank O. Ballard, Dr. H. J. Malcolm, Rev. Neil MacPherson, Elder D. W. Coffin and R. A. Brown. Rev. Charles Edwin Bradt, Assistant Secretary of the Board of Foreign Missions of the Presbyterian Church, with office at 40 East Randolph Street, Chicago, was present by invitation. The committee was organized by the election of Dr. F. O. Ballard as Chairman, and R. A. Brown, as Secretary.

After full discussion as to the prospect for such convention and the general plans under which such convention might successfully be held, the following motions were adopted as expressive of the sentiment of the committee:—

1. That a Missionary Convention for men be held in the city of Indianapolis at some time during the month of February, the exact date to be determined later.
2. That a Local Committee be appointed.
3. That a General Committee for the State of Indiana be appointed.
4. That a letter outlining the objects and purposes of the General Committees above named be framed."

The date afterward set for the Convention being Feb. 19-21, 1907, immediate steps were taken for its organization, and the construction of a strong program of speakers. Several important persons, whose services must be early secured were booked and much preliminary work done. It soon transpired however, that the General Assembly Brotherhood Committee desired most ardently to make Indianapolis the meeting place of that Convention, which was to be held in November, 1906. The wisdom of holding two great gatherings for men in one year in the same city was questioned by all, and the Foreign Missionary Convention for Men as projected for Indianapolis and

Indiana exclusively, was abandoned in the interest of the General Assembly's Brotherhood Convention.

But the Lord had his plans and was only preparing the way for something larger and more consistent with the needs of the times and the world's speedy evangelization. The seed sown had the germ of life in it, and though it was as a grain of mustard seed, it sprang up and grew to a tree whose branches reached to cover the whole earth, and the birds of the air came and lodged in the branches thereof.

The idea of an Indiana Synodical Foreign Missionary Convention for Men, expanded into the plan of an Inter-Synodical Foreign Missionary Convention for Men, to be held at Omaha, Nebraska, the same date as the one previously proposed. This matter was submitted to the Foreign Missionary Chairmen of the fifteen Central Synods, under whose auspices such convention was proposed to be held, and also to the brethren of the city and Presbytery of Omaha. All heartily endorsed the proposition. It was then submitted to the Council of the Secretaries of the Presbyterian Board of Foreign Missions, and to each of the fifteen Central Synods at the time of their regular meetings. Each and all of these bodies likewise heartily endorsed and commended the project.

The matter was again submitted to the brethren of Omaha for their final consideration and acceptance as a proposition, October 15, 1906. This meeting was held in the First Presbyterian Church Monday morning at 10 o'clock, it being the regular time of the Presbyterian Ministers' Association meeting. Special announcements for this meeting had been sent out to all the brethren stating that this matter would be considered. A large presence of about twenty ministers and elders attended. Rev. Edwin Hart Jenks, D.D., pastor of the First Presbyterian Church presided. The proposition in its most rugged and exacting form was placed before the brethren.

Attention was called to the fact that the Convention was designated to be a Foreign Missionary Convention, where Foreign missions were to be the distinctive theme, and the obligations of the church to do foreign missionary work were to be definitely considered. Would the men of the church rally to the call?

Again it was noted that the convention was to be for MEN,—not a mixed convention of young people and women and preachers and a few laymen scattered here and there, but a convention of MEN,—ministers and laymen,—called together to deliberate upon the responsibility of the MEN of the Presbyterian Church for the evangelization of the heathen world. Would the men stand for it?

Again it was noted that the proposition was for a convention that would be self-sustaining and self-entertaining. Would the men of the synods and churches, far and near, be willing to pay the price,—their railroad expenses, hotel bills, one dollar admission ticket, and the necessary time required to attend a convention to consider the unselfish proposition of preaching the gospel to the heathen?

Again the convention would cost money, and time and energy and perhaps life to carry it through. The ministers and churches of Omaha would have to give no small effort, and bear no small burden to entertain the convention and prepare for its coming. The responsibility of the Central District Committee would be heavy. A strong program of speakers must be secured, the churches must be aroused, the convention advertised, committees organized and inspirited—all this and more would call for watching and praying and working night and day for several months. Would it be worth while? It was also stated that the matter had not gone too far to be recalled by them, and such a course was urged, if in the minds of the brethren there was any doubt as to the wisdom of the movement, or any lack of willingness to proceed with it.

Each person present was called upon to express his opinion. All spoke of the difficulties and daring of such an enterprise, but all spoke in favor of shouldering the burdens and responsibilities so far as they rested upon the Omaha churches and pastors, and advised going ahead with the convention as a most important and timely project, in behalf of the extension of the Kingdom of God.

Dr. Jenks then requested all present to kneel and each one to offer a prayer for wisdom and consecration necessary to the performance of such a great undertaking. This matter of prayer and dependence upon God was emphasized as of absolute and indispensable importance.

Everyone present prayed, and the Association then rose to action. It was voted at this meeting to request 300 sittings in the convention for Omaha City and Presbytery, and that Rev. Edwin Hart Jenks, D.D., should be the Omaha representative on the Central Executive Committee. Rev. T. K. Hunter, D.D., had previously been made the chairman of the Omaha Local Committee, and Rev. N. H. Burdick, chairman of the Publicity Committee. Mr. Robert Dempster was made Treasurer and Rev. Jesse C. Wilson was made Secretary.

After the decision of the Omaha Presbyterian Ministers' Association, in the light of many other Providential indications of a favorable character, and after much prayer and waiting upon God on the part of the Central District Executive Committee, it was finally publicly announced in humble reliance upon the Head of the Church for strength and wisdom to carry it forward, that an Inter-Synodical Foreign Missionary Convention for Men would meet in Omaha, Nebraska, Feb. 19-21, 1907, for the purpose of considering the distinct missionary obligation of the men of the Presbyterian Church for the evangelization of the heathen world.

The committees constructed to carry forward this great convention, designed to bring together not less than 1,000 men from every Synod and Foreign Mission field of the Presbyterian Church, were as follows:—

ORGANIZATION

Advisory Committee

A. W. Halsey, D.D.
Mr. Robert E. Speer
Arthur J. Brown, D.D.
Mr. Dwight H. Day
Prof. T. H. P. Sailer, Ph.D.
Mr. David McConaughy
Mr. J. M. Patterson

Executive Committee

Charles Edwin Bradt, Chairman
Benjamin M. Brown, Secretary and Treasurer
William S. Marquis, Inter-Synodical Representative
Edwin Hart Jenks, Omaha Representative

Inter-Synodical-Central-District-Committee

Illinois, W. S. Marquis, D.D.
Wisconsin, J. W. Laughlin, D.D.
Missouri, W. C. Atwood, D.D.
Nebraska, B. M. Long, D.D.
Texas, Arthur F. Bishop, D.D.
Indiana, Rev. Edward Baech
Minnesota, Chas. F. Hubbard, D.D.
N. Dakota, Rev. Ralph T. Fulton
Kansas, S. S. Estey, D.D.
New Mexico, Rev. C. R. Brodhead
Michigan, Rev. F. W. Lewis
Iowa, Rev. Chas. A. Highfield
S. Dakota, Rev. D. T. Kuhn
Oklahoma, Rev. W. E. Graham
Colorado, Rev. O. S. Baum

Omaha Local Committee

Chairman,	Rev. Thomas K. Hunter, D.D., 4940 Underwood Ave.
Secretary,	Rev. J. C. Wilson Benson, Omaha, Neb.
Place of Meeting,	Rev. Edwin Hart Jenks, D.D., 410 N. 22nd St.
Entertainment,	Rev. M. V. Higbee, 2817 N. 19th Ave.
Students,	Prof. Charles Herron, D.D., Omaha Theological Seminary.
Assignment,	Rev. Walter H. Reynolds, D.D., 2615 S. 15th St.

Registration,	Rev. R. L. Purdy, 4319 Grant St.
Reception,	Rev. R. T. Bell, 3615 N. 24th St.
Edu'l and Book R'm,	Rev. A. S. C. Clarke, D.D., 4103 Lafayette Ave.
Decoration,	Rev. J. B. Cherry, Ph. D., General Delivery.
Publicity,	Rev. Newman Hall Burdick, 1506 N. 26th St.
Finance,	Mr. Robert Dempster, 3527 Harney St.

II

THE CONVENTION CALL

To the Men of the Presbyterian Church, U. S. A.

This is a year of all years for seizing the missionary opportunity, especially for the Presbyterian Church.

This year we celebrate the one-hundredth anniversary of the haystack meeting,—the time when the Foreign Missionary enterprise was born in this country. This year is the centennial anniversary of the Morrison Missionary undertaking in China. This year is the seventieth anniversary of the separate organization of the Presbyterian Board of Foreign Missions. This year the General Assembly of the Presbyterian Church, U. S. A., elected as its moderator one of the greatest living Foreign Missionaries, Rev. Hunter Corbett, D.D., of China. This year the heathen nations are asking as never before that the church of Jesus Christ send the Gospel to them and come over and help them. This year the men of our church are organizing as never before to do business for God. This is the year of union and re-union with the Cumberland Church—when we enlarge the place of our tent and stretch forth the curtains of our habitation. Thus this year furnishes the Presbyterian Church a great missionary opportunity, when we should lengthen our cords and strengthen our stakes, and break forth on the right hand and on the left hand, that our seed may inherit the Gentiles and make the desolate cities to be inhabited.

This year the Foreign Boards of the various denominations are preparing estimates of the distinct Foreign Missionary responsibility of each denomination. Our own Presbyterian Board has reached conclusions on this subject sufficiently definite to make it obligatory and mandatory upon the church to undertake, immediately, to adjust itself to a Foreign Mission policy far more stupendous and heroic than the church has ever before faced. In the light of its new missionary obligations and opportunities, new considerations and consecrations are absolutely necessary.

The way, and the only way, to seize our missionary opportunity and discharge our missionary obligations NOW, is to enlist the active and energetic interest of the MEN of the church.

1. We cannot discharge our present Foreign Missionary obligation by appealing to children and young people. This is good in one way. But the children, at best, can only be reared and trained to serve their own,—which is the next generation, not this one which is now suffering and sorrowing and dying for lack of the gospel. The

young people may go but they are not able to send. They are offering to go, but how shall they go except they be sent?

2. The women are not able to meet this emergency single-handed and alone. No doubt they can do much better than even their noble best; but the MEN of the church largely control the funds and the executive resources necessary to finance and organize the Kingdom of God throughout the whole earth.

3. The men of our churches are organizing. They need, yea, must have, missions to give them purpose and motive and objective if their organization is to be worth while. But missions need men, and the Foreign Missionary enterprise as it is developing to-day, must have the mental and moral and moneyed support of the men of our churches. Not only is there nothing before the church to-day that makes such an appeal to the virility of its membership as the Foreign Missionary proposition, there is no work of the church so dependent upon the active interest and support of the men as this same Foreign Missionary enterprise. Not only so, the very life and maintenance of the church itself as an influential institution, is dependent upon the men getting back of this work of world-wide evangelization. No church can any longer ignore its debt to the heathen nations, and respect itself or be respected by those whom it would influence.

Hence a great Inter-Synodical convention of MEN from the fifteen Central Synods of the Presbyterian Church, U. S. A., and the men of the Cumberland Synods of the same District, together with 100 special representatives from the other Synods and the Foreign Field, is called to meet in Omaha, Nebraska, Feb. 19-21, 1907. The purpose of this convention is to consider THE DISTINCT MISSIONARY RESPONSIBILITY OF THE MEN OF THE PRESBYTERIAN CHURCH FOR THE UNEVANGELIZED HEATHEN WORLD.

The program of this convention will be constructed with a view to the solution of the greatest practical problem now before the church viz: the evangelization of the heathen world. Leading speakers and missionary experts of the world are booked to be present. Mr. Robert E. Speer will deliver two addresses, Dr. Hunter Corbett, Moderator of the General Assembly will be present throughout, Dr. T. H. P. Sailer, the Educational Secretary of the Foreign Board will be present. Rev. A. W. Halsey, D.D., Home Department Secretary of the Board of Foreign Missions, and Secretary Arthur J. Brown, D.D., have promised to support the Convention, and give invaluable assistance in every way. It is expected that Mr. Wm. J. Bryan will give us one address on "What I think of Foreign Missions." Mr. John Wanamaker has been invited to speak on "Men and Money for Foreign Missions." Edgar P. Hill, D.D., the new Homiletic Professor of McCormick Seminary, and former pastor of the First Presbyterian Church of Portland, will speak on the theme, "How to Interest Men in Foreign Missions." Special representatives from

Foreign Mission fields, as James S. Gale, D.D., author of "The Vanguard," and Samuel A. Moffet, D.D., a principal character of that remarkable missionary story and history of Korean successes, and many leading world workers from all parts of the great field will lend conspicuous aid. Hence the convention will be representative of the Presbyterian Church throughout the world.

The convention will be self-sustaining and self-entertaining. No other kind would insure the results desired, or be worthy the importance of the business in hand or the dignity of the men who are needed to advance it.

Omaha will not only furnish the place of meeting, but give all necessary attention to the local details and needs of the convention. The registration will be limited to sixteen hundred men,—the seating capacity of the auditorium to be used. This will allow an average of about 100 men from each of the fifteen Synods. The probability is that some of the Synods adjacent to Omaha will demand a larger number than the above average, but no Synod should be ambitious to send less than 100 men to this convention, which has for its purpose no less an aim than to further the organization of the kingdom of God among the 100,000,000 human beings which belong to the Presbyterian Church, U. S. A., as her portion of the race to gospelize and baptize in this generation. The Texas Synods are already talking of sending 100 men from their state.

The convention will be a delegated body. Delegates will fill out the Application Card provided for the purpose and forward it to the Secretary of the Executive Committee, together with $1.00, the registration fee, for which a Credential Card will be issued.

The registration fee of $1.00 is charged in order that the expense of the Convention may be provided in a business like way, in harmony with the spirit and dignity of the Convention, without drafting the community or drawing on the Foreign Board.

The Convention is not a mass meeting but a representative gathering. The number of delegates is limited. Early registration, therefore, will prevent disappointment.

The program will be connected, deliberative, cumulative and conclusive.

Delegates should plan to be present at the first session and remain until the final adjournment.

It is the plan and purpose to carry the conclusions and convictions of this Central Convention to every church included in the Convention territory. The wisdom of the plan is apparent to all. To achieve the largest results, it will be necessary for Synodical and Presbyterial Committees to have arrangements well in hand so that an Echo Campaign for each church can be entered upon the week following the Central Convention. Additional matter regarding the "After Work" will be placed later in the hands of the Foreign Missionary Committees of each Presbytery.

God is to-day welding together the men of the church into a mighty Brotherhood. For WHAT PURPOSE? Can it be for anything less than to take the whole world for Christ and to establish a Universal Brotherhood of Man? The Convention at Omaha is a call to the Presbyterian Brotherhood to consider and determine its part in the program of this world-wide conquest and beneficent enterprise.

We believe that God has ordered this Convention and that He only can make it worth while. He will do so in a marvelous manner if we ask Him. We therefore urge all who read this announcement, whether delegates or not, to remember in daily prayer the interests of this great Convention.

All correspondence concerning the Convention should be addressed to the Secretary of the Executive Committee, Mr. Benjamin M. Brown, 615 LeMoyne Block, Chicago, Ill., or to the undersigned.

Yours Fraternally in behalf of the Committee,
CHARLES E. BRADT,
Chairman of Executive Committee.

AN ANNOUNCEMENT

In coming to the Inter-Synodical Foreign Missionary Convention for Men, please bear in mind that it is a great business Convention, called for a definite purpose, viz.: To consider the distinct Foreign Missionary responsibility of the men of the Presbyterian Church.

To get this business of the Kingdom of God authoritatively before the Convention, the leading officials and experts of our church and of the world will be present to state the case in its various phases.

When the facts are sufficiently presented, the Convention will resolve itself into a "Mission Congress" to discuss, deliberate and decide what, in the judgment of the delegates, is the responsibility of the men of the Presbyterian Church for the unevangelized heathen and Mohammedan world.

The privileges of membership in this Convention and of deliberation in the Congress are unique and great. Let all who are to enjoy this distinction pray much that God's purposes may be fully realized through this great gathering of men.

III

CONFERENCE WITH SECRETARIES

I

The Plan for an Echo Campaign Following the Convention

BY CHARLES EDWIN BRADT

1. Divide the churches of the Presbytery not having a representative at the Convention, into groups of as many as you have available delegates to the Convention who will carry the message of the Convention to the men of those churches following the Convention. If necessary utilize week nights as well as Sabbaths in making your appointments.

2. The delegates should report to the men in their own churches following the Convention. This report should be given as "A Message to the Men of the Church." Where there is a Men's organization it might be given in a popular meeting under their auspices. Where there is no organization the occasion should be utilized to bring the men together to hear the message of the Convention to the men of the church.

3. Delegates should visit other churches not represented at the Convention, where they can meet with the officers, elders, deacons, trustees, and men of the church and deliver the message of the Convention to them, even though the meeting is not a large and popular one. The principal aim should be to meet with the officers of the church and such other men as can be secured, and report to them the conclusions of the Convention, securing if possible their endorsement of these conclusions. If a public and popular meeting is arranged for this report, it should be under the auspices of the men of the church, and a conference should he held afterwards with the officers to get their acceptance of those conclusions, if such is not given in the public meeting.

4. Pastors attending the Convention should be secured for a Sabbath exchange with pastors of churches not having any representative. This exchange should be made as soon as possible after the pastor has reported to his own church.

5. Encourage each church to make the most of this opportunity to hear at first hand the message of this Convention for Men. It will furnish a fine opportunity for the men of each church to come to the front and hold the meeting under their auspices. A few cents on their part for advertising literature announcing the meeting will make large returns. All expenses including the traveling expenses

of the speaker can be easily met with a small collection at the close of the meeting.

6. Use the local papers, as well as the Synodical and general church papers to publish as widely as possible the proceedings of the Convention.

II

The Forward Movement

BY MR. DAVID MCCONAUGHY

In Trumpet Tones God is challenging the church to go up and possess the lands that long have lain in darkness.

1. He is calling, as for centuries, *from Above.* "All the earth shall be filled with the glory of Jehovah." Num. 14: 21.

"For the earth shall be filled with the knowledge of Jehovah." Hab. 11: 14.

"I will declare the decree: Jehovah said unto me, thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 11: 7-8.

2. He is calling likewise *from Abroad.* From all along our "far flung battle line" come tidings of victories unprecedented in the annals of the church.

Our fathers prayed for many a weary year that God would open doors to the regions beyond. And, lo! bars of iron have been broken and gates of brass have swung upon their creaking hinges, until the whole of the once hermit hemisphere has been flung open wide.

3. He is calling also *from At Home.* In answer to the prayer that missionaries might be thrust forth into the fields white already unto harvest, there has been an offering of young life such as has never before been seen in all the history of the Christian church.

God wills it; let us go forward.

THE UNDERTAKING

The Forward Movement is a practical expression of the conviction of the church that the one "missing link" in the vast enterprise of the evangelization of the world must be speedily supplied, that the men of the church must be awakened to a realization of their privilege and duty, and that new methods as well as a better spirit must be introduced.

How, on the present basis, can we possibly expect to ever overtake what we have undertaken. Have we been dealing with the problem as though we really expected to work out what we have so long been working at?

We have occupied fields where about one hundred million non-Christians are dependent upon us for the Gospel. With splendid faith and large hearted liberality, our forefathers entered upon a vast enterprise. Fields have been entered upon every continent and in contact with all the false faiths of the world. After more than seventy years, how is the trust being fulfilled? Counting all our men on the field, unordained as well as ordained, we now have one male missionary for every 300,000 of the population. Each man is made responsible for the spiritual care of as many people as are to be found in Arizona, Nevada, Wyoming and Alaska combined. Indeed the situation is even more overwhelming than could thus appear; for there are districts where a solitary missionary is coping with the needs of more than a million souls who have no hope and are without God in the world.

THE AIM

In general, to seek to secure distinct advance, an enlargement of the missionary force, the better equipment of existing work and the occupation of new fields, with a view to the speedier evangelization of the regions committed to our church. In each church our object is to coöperate with the pastor in developing, especially among the men, intelligent, prayerful and practical partnership interest in carrying out the Master's Great Commission.

THE PLAN

The Forward Movement urges universal coöperation, appeals to spiritual motives, presents a specific object and proposes the scriptural method of individual, systematic and proportionate giving—the Rule of Three in 1 Cor. 16: 2. In cultivation of the spiritual motive, especial attention is given to developing devotional Bible study and prayer. Mission study is also promoted by means of the monthly concert, the library literature and classes, so far as local conditions admit. With a minimum of machinery and a maximum of power, the Forward Movement seeks to enlist every member of the church in the King's business of giving the Gospel to every creature, and that *within our own generation.* It appeals to the heroic in men and calls for self-sacrifice.

Opportunity

"Behold I have set before thee an open door."

Chairman: Ira Landrith, D.D., LL.D.
Scripture Reading: A. B. Marshall, D.D.
Prayer: Thomas K. Hunter, D.D.
Prayer: Hunter Corbett, D.D.
Benediction: B. M. Long, D.D.

IV

A FRATERNAL GREETING—THE UNIQUE IMPORTANCE OF THE CONVENTION

BY EDWIN HART JENKS, D.D.

Mr. Chairman, Ladies and Gentlemen: Any city in this broad land of ours might be proud to welcome so distinguished a gathering as the Inter-Synodical Foreign Missionary Convention for Men. For many months we have looked forward to your coming with eager anticipation; and the hour has arrived, full-freighted with promise. As host is honored by illustrious guest, Omaha is honored by the presence of this great Convention.

Other municipalities are around us in noble array,—some larger, more beautiful, and better equipped for lavish entertainment; but, if the grace of hospitality can be expressed in heart felt welcome, we yield the palm to none.

The Presbyterians of Omaha have shown their faith in this Convention, by providing, before the first sitting was registered, this vast auditorium. We have expected large things from you; and we have hoped that the blessing which you bring might fall upon the widest possible circle in this vicinity. Not for a moment could we deny our noble women workers the encouragement and inspiration of this assemblage, and we also wish our sister churches an abundant share with us. Our guests in the galleries are as welcome as the delegates on the floor. You will indulge me I am sure to speak briefly of the significance of the Convention.

First of all let me say, it is unique. When in the history of the church have we seen or read of the like? Upon this floor are men of various avocations of life, who with no selfish end to gain, have come here at their own charges, prepared to consider a definite proposition of Christian duty, namely, the distinct responsibility of the men of the Presbyterian Church to Foreign Missions.

We must recognize that the church has manifold activities, each of vast importance,—such as the evangelizing of centers of population, —the home mission to a scattered and heterogeneous people,—the fostering of colleges and seminaries and the like. "These ought ye to have done, and not to leave the other undone." Nevertheless we are here to concentrate all the powers of mind and heart upon the vital theme Men and Missions, until it becomes clear and luminous. We are to seek not over-emphasis but perspective.

This convention is made up of representative men. They repre-

sent the best spirit, the best ideals, and the best devotion of our heritage. Men are here from the east and from the west, from the north and from the south; men whose names are lustrous with civic honors; men whose service in heathen lands have gained them place among the immortals; some there are from fields too humble for the gaze of men, but whose names are on the Honor Roll in the Lamb's Book of Life. Here are men of every calling, eminent in every profession, successful in every pursuit in the business world. Young men are here, God bless them, aspiring for a life that will touch with skill and force the great world problems. This, sir, is a convention of leaders, —a council of the war staff of the church.

It is good for even a few short hours to meet face to face, and see eye to eye; God alone holds the measure of its possibilities. We believe that this convention is God inspired. Jesus Christ when He left the earth set the church on the watch for future guidance. He left His message incomplete, purposely. That last night before His death He said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the spirit of truth is come, He will guide you into all truth.—He shall receive of mine and show it unto you." The church is a spirit-directed church.

There are two sources of truth,—revelation and reason; and there are two methods by which God makes known to men His will,—by special commission to the individual man, as the prophets and the apostles, and through the general enlightenment of the ages. That is, God is discerned in history. We have received the prophets and the book, but has God no added word through the progressive enlightenment of mankind? What were these "many things" which Christ left unsaid, and yet which we were to know? Some old manuscript hidden in the crypts of Sidon, or under the ruins of Capernaum? Some prelude to the Acts of the Apostles yet undiscovered? Not so; the canon is closed. No man can add thereto, and no man dare abstract therefrom since the last of Revelation was given. The inspired pen is silent, but the Spirit is yet breathing forth a continued inspiration. Peter heard it at Joppa and went to the home of Cornelius, the Gentile, with the Gospel message; Philip heard it and attached himself to the Ethiopian eunuch; Paul heard it and went to Europe. It led Carey to India, Livingstone to Africa, and Morrison to China. That voice becomes vocal to-day, when commerce has laced the waterways of earth with trading ships; when the cable makes the distant shores of the world's seas to chant in unison; when the "flying rolls" of the great presses are diffusing knowledge everywhere. Carey saw a world shut up to the missionary. To-day all this is changed. The utilities of the ages have given the world a new inspiration for evangelization. Let us narrow events down to our own land, and to this last decade. Ten years ago this nation was at peace, content to abide alone and live out our lives in splendid isolation. Not a war cloud marred our horizon. The burdens of

other nations were not our own, and we thanked God for prosperity and security. Then came the cry of our little island sister on the south. Armies sprang up like magic. Great war vessels steamed forth to the Antilles. All eyes were turned eastward, all ears strained to hear the rattle of musketry, when Dewey's guns thundered at Manila, and America's frontier was the Philippines. The splendid isolation was at an end. America was face to face with the Orient; San Francisco with Nagasaki; the Pacific Ocean a "New Mediterranean."

It is written that the "wrath of man shall praise Him." If God stopped not Alexander on his march to Indus at the prayers of prostrate nations, but used the Macedonian campaign to spread Greek culture and a knowledge of the Greek tongue, with which the apostles preached the unsearchable riches of Christ; if under the eagles of the iron monster Rome the missionary of the cross found room to hide; if the conquest of the Saracen which placed the cresent above the cross at the Golden Horn, and prepared Europe for the Revival of Letters, the Renaissance in Art, and the Reformation in religion, through driving the scholars of the world from Byzantine cloisters, can we not believe that He has prepared to lead this nation out into a larger place, filled perchance with the tears of great sacrifice, that America should hold the post of honor during the mighty evolutions that will shake the foundations of the heathen world, age-bound with superstition?

Shall we who read and heed the 16th of Mark, "Go ye into all the world and preach the Gospel to every creature," be deaf to this voice of our own times, emphasizing in tones of thunder that same great commission?

And God's Spirit is speaking in these nearer days to His church. Deep has been calling to deep. Witness the significant movements in our own beloved church. There is the Evangelistic Movement, the Forward Movement, the Reunion with the Cumberland Church, the Brotherhood Convention, the recent Laymen's Movement, every one of which seems to have its focal point in this convention.

I am glad that this convention has come to the west bank of the Missouri, and I commend the business judgment that brought it here. It is far away from the usual accepted centers of influence and power, but this convention cannot be obscured. This part of our land is comparatively new, but destined to have a great future. The west is great for what there is yet to do. We are building an empire with noise and shout, and we are also laying the deeper moral foundations, without sound of axe or hammer or any tool of iron. The great central west is bound to have much to do in days to come with the world's food supply. What will it do in providing the Bread of Life? Statisticians are telling of the wealth of the west in figures that are astounding. They draw before our imagination train loads of grain reaching many times around the world; they picture the cattle

upon the thousand hills that shame the former tales of elk and bison; they point to mines producing wealth like heaped up mountains of gold. The dreams of Golconda are surpassed by fact. God has equipped us to do great things for Him. How shall we discharge the responsibility that this entails?

Men of the Convention, our Christ is an imperial Master. He dreamed dreams of conquest no man ever dared to dream. All the world was His horizon; the uttermost parts of the earth were His possession. No nation can be too high for His moral and spiritual leadership, and none too low for His uplifting love. He has laid His claim to the allegiance of the nobility of every clime and time in that declaration, "Everyone that is of the truth heareth my voice." No widow's tears or orphan's sighs follow His triumphant march, but righteousness and peace and joy in the Holy Ghost. To-day He is calling His church to this glorious mission by His word and by His spirit, "Go evangelize all nations, and lo, I am with you always even unto the end of the ages."

Mr. Chairman this convention is not an end, it is a means. Its mission is to be a voice of spiritual power. We are here to deliberate and decide, we shall go away to diffuse and inspire. No hall is big enough to hold this convention. Already it has existed for some months in the hearts and prayers of thousands, and when we are done it will lift up a voice whose echo will be drowned in the louder clearer note of the whole church. The press will give it tones of thunder, and the pulpit will pour forth the message like the early rains of spring, the whole church will grow more fruitful.

This is no small question we are to consider, nor is it one for which we are unequal. Rich as we are growing in material blessing, we are richer in mental equipment. No enterprise is too great for American wealth and genius. Let this convention sound the true note and the church will not be appalled, but will thank us for the service. It is a man's task, a task to test the capacity, a task to call out the resources of mind and means of the men of our church; but it is a task with a glorious motive. It is to carry out the work initiated by the coming of the Redeemer, and for which He paid the last full measure of devotion on Calvary. He sends us to this task with the hope and promise of success, for, the nations of this world shall become the nations of the Lord and His Christ.

V

A RESPONSE—THE PRESENT IMPORTANCE OF THE CONVENTION

BY IRA LANDRITH, D.D., LL.D.

Two very distinct impressions I have about the genesis and motive of this First Inter-Synodical Foreign Missionary Convention for Men:—

(1) This Convention was needed;

(2) This is the time for it.

The evangelization of the world in this generation is both the privilege and duty of the church,—the duty of the church because it is the privilege of the church. But if this privilege and this duty are to become a glorious realization,—and why not?—such conferences as the one we are to-night beginning to hold must become so general as to be a matter of course in all of the churches, and not the sensational surprise this one seems to be everywhere and to nearly everybody.

'If we could multiply by five the money and men and women we have," explained Robert E. Speer to us at the Brotherhood Convention three months ago, "we could succeed in one generation in bringing the gospel into the reach of every man, woman and child of the hundred millions or less who constitute our peculiar people." He did not add what he doubtless believes as confidently as any of us do, that reaching with the gospel all of the people in our presently allotted foreign field would not absolve the Presbyterian Church from missionary obligation to any other neglected portion of the "all the world" territory in which the several Christian churches must "preach the gospel to every creature." But a generation is long enough time for the multiplying of our resources five fold and for adequately supplementing with our gifts of men, women and money the activities of any other churches that may need help in "bringing the gospel into the reach of every man, woman and child" of *their* "peculiar people."

But it is a magnificently masculine enterprise, a tremendous task, which it were as vain as it is ungallant to undertake by feminine proxy. All honor to those missionary school mistresses abroad, the members of our Women's Missionary Societies, who have talked to us and prayed and *paid* for us to the end that we might shoulder our share of this man's burden of world-evangelization; for these good women knew, what we are at last learning, that the world *must* be made acquainted with Christ, and that if this long over-due intro-

duction is ever accomplished we men must more than heed the apostolic injunction, "Help those women." No man acquainted with the facts has yet been heard to boast of the knightliness of Christian men in the missionary enterprise, for we know too well how long we have calmly laid the crushing load of this greatest work in the world on frail feminine shoulders, the while we were permitting ourselves to be called "the burden bearers of the earth!" We can still find, as we probably ought to do, abundantly satisfying reasons for doing the voting while the women pay the taxes which our ballots impose upon them; and we will doubtless continue to do the preaching while women practice the higher spiritual life; but the time has fully come when, without unpardonable blasphemy, we cannot longer interpret the Great Commission as a command for "women only."

There never was anything effeminate about the stalwart undertaking of carrying forward to its all comprehensive completion the mighty mission of the Man of Galilee. It is essentially "a man's job," and it appeals to every boasted masculine virtue of heroism and strength, of daring and patience, of generosity and self-sacrifice, of real superior physical prowess and complacently assumed excellence of intellectual power.

Confessedly the evangelization of the world is not exclusively a service for "men only." There will continue to be a place for woman's work for heathen women and children, and candor compels the declaration that the place is very much larger than the one now being filled by the gifts of money and life which women are making all too sparingly, but the lion's share of every such gigantic endeavor ought to be assumed by the *men*, whose arms are known to be stronger and whose purses supposed to be longer.

Write it large, then, in the Book of the Acts of Presbyterian Apostles, that on and after the meeting of the Omaha Inter-Synodical Foreign Missionary Convention for Men, the men of the Presbyterian Church in the United States of America are going to fill up the firing line in the campaign for the Christian conquest of the world in this generation. No camp followers wanted, and no sulking in tents allowed!

There have been half whispered questions about the inopportuneness of this convention's meeting date; and some well meaning prophets of the less than good have trembled lest the Omaha Convention might by some process, not carefully described by them, absorb the Indianapolis Brotherhood idea, and use that whole mighty movement for the cause of foreign missions. Without even conscious secret resentment toward these gentle Jeremiahs, we venture to bid them calm their anxiety. No single church enterprise is equal to the task of swallowing the Presbyterian Brotherhood; and if it were, there would be no time for assimilation before the same Brotherhood would be again on dry land and enroute to Nineveh. But it ought to require no argument to prove that if any one enter-

prise of our Zion should appropriate and use the splendid impulses and intelligent zeal of that most promising of the later children of Providence, the Presbyterian Brotherhood, the cause of foreign missions should do it; for the church has no other such strenuous service to offer to men who are looking for the heroic. The Brotherhood, which was born to toil and which will die unless it finds all the worthy and definite work it can do, must include foreign mission study, sacrifice, and giving in its varied program. Surely the Indianapolis organization hath come to the Kingdom for such a time as this and now that foreign mission work has been relieved of the handicap which the halo of mere sentimentality threw around it, and the weakness which popular prejudices once visited upon it, men, manly men, self-respecting and respect-compelling men, such as should compose the Brotherhood, will make haste to take up this work as one of the chief of the Brotherhood's activities.

In the light of the growing conviction that the evangelization of the world is an early possibility, and, therefore, our immediate responsibility, how could this convention be more opportune, unless it could have been held months, or even years ago? And those of you whose profession is observing the signs of the times will be ready to say that it could not have been held earlier. Surely, surely, then, in view of the manifestations of the Holy Spirit, at the Hay Stack Centennial, and the resulting Interdenominational Laymen's Movement, launched the other night in New York, nobody who believes that God is certainly working out His perfect will, could argue that this magnificent gathering of Presbyterian men has assembled too early.

I am glad this meeting is being held just now and just here; just *now* because it is so evident that "Now is the accepted time" for men to be marshaled for vast religious achievements, and just *here* because this is the west, the all-daring west where men, accustomed to attempt great things for the prosperity of their section, have created an atmosphere of liberty and ambition in which we ought to find it easier to successfully attempt great things for the prosperity of our cause, the conquering of all nations by the sign of the Cross.

I am glad, too, that in the call issued for this convention it was announced, that while representatives from fifteen Central Synods of the Presbyterian church would be expected to attend, "all the former Cumberland Presbyterian Synods" were also entitled to representation in this convention, which has set as its sublime goal the consideration of the "distinct missionary responsibility of the men of the Presbyterian church for the unevangelized heathen world." It was for such service as this that the union of these two churches was sought, and, as we believe, divinely brought about; and it is more than co-incidence, I believe it is of God's doing, that the first great gathering of the reunited church was for the formation of a Brotherhood, and the second a convention to propose a plan by which the organization of our united

Presbyterianism might resolutely attack the problem of world-wide soul-saving, which problem suggested and hastened this first ecclesiastical union of a century, a century that, before it has reached its noon, will have become historic as the period when very many of the churches voluntarily lost their identity in an united and triumphant struggle for the salvation of a lost world.

Verily this convention must have been of God's own appointment.

VI

FOREIGN MISSIONS A WORLD FORCE

BY SECRETARY A. W. HALSEY, D.D.

The London Daily Mail is publishing a series of articles by its special correspondent, Mr. F. A. McKenzie. In a recent article Mr. McKenzie treats of the missionary in China. He admits that there has been much misunderstanding on the part of the British public regarding the efficient and self-denying labor of the missionary. He writes that the educational reformation which is sweeping over China is due in no small degree to the faithful and painstaking work of the missionary. He is but echoing the opinion of Chester Holcomb, as published in the North American Review, of Mr. Frederick McCormick, the War Correspondent of Leslie's Weekly, of General McArthur, representative of the United States Government in the Russio-Japanese War, and of many other travelers and diplomats who have studied the missionary's work,with the same care that they have devoted to other subjects.

The testimony of these men of Europe and America is emphasized by the actions of prominent men in non-Christian lands. The King of Korea has recently given to the Presbyterian Board not less than $3,000. The Emperor of China within a few years has donated to the Peking Hospital, under control of the London Missionary Society and the Presbyterian Board, a sum equal to nearly $7,000. The King of Siam, the Head of the Buddhist religion, was a liberal contributor to the Boon Itt Memorial, and the High Commissioner of Siam has recently offered to erect a dispensary, hospital, and a missionary residence in Puket, South Siam. A prominent Persian contributed not long since to the work of the Presbyterian Mission in Persia, some 2,000 tomans, and in addition, sent a letter expressive of the beneficent work of the Board. Such illustrations from non-Christian men in non-Christian lands attest the efficiency of the missionary and tell all too plainly how missions have become a great world force.

I

The forces employed in the work of Foreign Missions evidence that it is a world enterprise. A business which in a single year expends $21,000,000—employs 18,581 agents and 89,200 sub-agents, or a total working force of over 108,000, that has 36,721 offices where its business is carried on, that controls and carries on with efficiency 29,100 schools, colleges and universities, where the principles of its business are inculcated day after day, is no small concern.

All good men rejoice in the munificent gift announced the other day of $32,000,000 for the cause of education in our own land. No one doubts the need of a thoroughly educated body of people in a democracy such as the one in which we live. Think for a moment however, of what a million dollars or two million dollars would do for the 29,100 educational institutions in foreign lands. Each one of these institutions is dominated and controlled by the principle taught by Jesus Christ. The Gospel is taught in every mission school, college or university. A Professor of Robert College said to me, "While it is true no large number of our students in the college confess Christ, none of them go out without being thoroughly permeated with the Spirit of the Gospel." This is true of the Syrian Protestant College, the Forman College, the McKenzie College and every other institution under the control of Mission Boards and Societies; yet great as the force employed is at present, this very Conference is called to consider the possibility and advisibility of increasing it. The Presbyterian Board is suggesting that instead of 900 missionaries it shall have 4,000—instead of 2,600 native workers and assistants, it shall have 10,000—instead of 1,000 schools and colleges, 5,000, and in place of a budget of $1,200,000 the amount shall be increased to $6,000,000. This is within the possible. We hope to present it to the next Assembly. We trust this Men's Conference will bring this matter clearly before the church. If our Board takes the lead in this, other Boards will follow. See what this will mean. A half million workers, native and foreign—200,000 stations and out-stations—$100,000,000 a year for missions, and 150,000 educational instutions, where hand and mind and heart will be trained for the best things of the life that now is and that which is to come. We are dealing with a world force.

II

The results accomplished testify to the magnitude of the enterprise. Let us mention a few:—

1. The one fact prominent in all missionary enterprises from the days of St. Paul to the present hour is that God has made of one blood all nations of men to dwell on the face of the earth. The missionary has stoutly maintained that the black man, the yellow man, the brown man and the red man is as capable of receiving and accepting and being uplifted by the Gospel, as the white man. While on the Island of Fernando Po I saw the race known as the Bubis. It seemed to me they were almost animals. In appearance they differed not much from the chimpanzee. I have no doubt it is true, as a learned professor assured me, that in anatomical structure they were nearer the chimpanzee than in mental and moral power they were near to the cultured European. A wild people, fierce in countenance, grotesque in grimace, hideous in their gutteral voice, horrible objects to look upon, yet it was my pleasure on a Sunday afternoon, in November

1904, to worship with 150 of these Bubis, clothed, transformed, beautified with all the graces of Christian character. There is no race of men to whom the Gospel has been sent that it does not uplift. Years ago when Williams issued his book, "The Middle Kingdom," few men believed in the sterling qualities of the Chinese. To-day all acknowledge that the Chinese are a great people. The missionary has demonstrated, beyond a peradventure of a doubt, that

> "Down in the human heart crushed by the tempter
> Feelings lie buried that grace can restore."

2. The missionary has evidenced the world-embracing scope of his mission by the uplifting of the submerged tenth. Everywhere to-day the lower strata of society is coming toward the light, the bottom man is climbing the ladder; the oppressed races are beginning to rise. I do not hesitate to say that the missionary has had much to do with this. We are told that in China the people are demanding a new constitution. Who, I ask has done more than the missionary to wrest from reluctant rulers this boon? In Persia the constitution has actually been promised. The Persian is a Caucasian, an Aryan. Think what it means, the Shah of Persia traces his lineage back through a long line of illustrious kings. Darius boasts in his inscription that he is a Persian, the son of a Persian, an Aryan, and of Aryan blood. The Persian people are promised a constitution. It will surely be given.

Your quiet missionary in his work of teaching, healing, preaching, has been no small factor in producing this result.

We are shocked at the atrocities on the Congo. We are pained at the slow progress of reform. We believe that human greed is taking the life blood of the poor Congo native, but the Twentieth Century will not permit this to continue long. Already there are signs of the coming dawn. The Congo will be redeemed. The missionary has had no small share in this result.

In India the people are asking for self-government. It will be a long time ere the Hindu will be ready to govern himself. The fact that he has asked for this boon is evidence of changes the like of which was hardly dreamed 100 years ago, when William Carey began his work. To Carey and his long line of noble successors we must give the meed of praise for making such a request possible. The great economic and social changes wrought by the missionary are evidence of his world embracing work.

3. The philanthropic and humanitarian work of the missionary has been co-extensive with the world's great need.

The medical missionary has driven out witchcraft; superstition has fled before him, and Christianity has driven out brutality. What could be more significant than the gathering a few months ago in the city of Bangkok, of the Prime Minister, the Prince Imperial, the learned men of Siam and your medical missionaries? The subject

under discussion was the large death rate of children. Your physicians proposed vaccination as a remedy. The Prime Minister listened to what your physicians said, and plans were put in operation which we have no doubt will result in the saving of many innocent baby lives.

The abolition of foot binding and of the opium curse in China, have been wrought within a few months, and wrought largely by the work of the missionary. David Livingstone said, "I go out to open a way for Commerce and Christianity." Africa to-day in its tremendous commercial and Christian development is a living testimony to the industry, the faithfulness, the breadth of vision, of Scotland's intrepid missionary, the immortal Livingstone and his faithful co-laborers.

III

Greater than all this however, is the development of a native Christian church. It is not in the mere number of conversions, or hospitals erected, or patients treated, (during last year your own Board's missionaries treated over 445,000 patients,) but it is in the growth and development of a native Christian church that we see the evidence of world power of Christian missions. Each self-supporting, self-propagating church is a source of power and light for the lands of darkness.

Japan easily leads the eastern world in its desire to carry on the work of evangelization unaided. It is practically asking the Boards at home to permit it to develop its own work, and while the time has not yet come for us to cease to send missionaries to Japan, it is a refreshing sign of the times that the 50,000 Christians in Japan are willing to assume such large burdens.

A recent letter from the Rev. A. B. Bryan who visited Manchuria, tells of the splendid evangelistic work of the Japanese Christians. One Government official, an officer of the army, the head of the Commissary Department during the war, was found to be the leader of a band of Christian Japanese doing valiant service for the Master.

In China, the union of various Christian bodies is making rapid progress. Denominational differences are sinking in view of the great world conquest.

In India the various branches of our Presbyterian church have already united and formed the Presbyterian church of India. This means an aggressive campaign for salvation in India. The India church has formed a missionary society with the express purpose of reaching the millions in India who have not yet heard the Gospel.

In Korea, Dr. Moffett tells us that at least 100,000 people are enrolled as adherents of the Gospel, and that this work is largely due to the work of the native Christian. Many missionaries in Korea have done little preaching to the unconverted, but the native Christian carries the Gospel to his fellow countrymen and brings them for further instruction to the missionary. All signs of the times point

in the next few years to a robust, vigorous, aggressive native church. This is the consummation long wished for by every missionary. It means the evangelization of the world.

IV

The foreign missionary aims at a whole world—nothing less. His watch word is the evangelization of the *whole* world.

Think what it means to attack the Mohammedan world—the conference of representatives of missionary societies at work in Mohammedan lands, held at Cairo in February, 1906, indicates the purpose of the Mission Campaign. Nothing less than the overthrow of Mohammedanism,—the greatest power which to-day confronts the Christian world.

The missionary has gone all over the African world. See to-day how Africa is dotted with Mission Stations. It seems to me but yesterday that I read of the cruel death of Hannington. Yet last fall a son of Hannington, a clergyman of the Church of England, baptized the son of the man who murdered his father. I know of nothing in history more suggestive of the power of the grace of God, the grace that could lead the son of Hannington to go to Africa, and the grace that transformed the son of the murderer of his father. It is a grace that can save the world.

The missionary attacks the Asiatic world. He has no fear of the yellow peril. Once implant the Gospel in the hearts of the Japanese, or the Chinese, or the Hindus, and the yellow peril vanishes.

He fears not to go to the Island World. The story of that saint, John G. Paton, who has just gone to his rest; the story of James Chalmers, the story of George Leslie Mackey, are too fresh in our memories to let us even for a moment forget that nothing less than the Islands of the sea must give their tribute to King Jesus.

Dear old Griffith John, who for 50 years has served the Lord in China, said the other day that if an angel from heaven should come and say to him, "Griffith, the Lord has given you another 50 years," he would reply, "I would give them all to China." This is the spirit of the missionary. He is not daunted by defeat, he fears no failure, he is aided by a Master who is ever present and whose command is ever "go forward."

I believe the true picture of the missionary to-day is to be found in Gordon's statue at Khartoum. He is depicted sitting on a camel, gazing over the great desert from whence his salvation was expected, but alas, came too late. A picture of the missionary at the present hour. A beautiful emblem.

"We call him saint and hero; here he fell
That England might possess that land for God;
Died the heroic spirit on that day,
When with his blood he soaked the thirsty sod.
Must he forever o'er the desert watch and wait
For the Soldier of the Cross who cometh late?"

Obligation

"We are His witnesses of these things."

Chairman: Mr. J. I. McClelland.
Benediction: Rev. Edgar W. Work, D.D.

VII

"THE SCRIPTURE BASIS OF MISSIONS"—A BIBLE READING

BY REV. PERRY V. JENNESS

"Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." LUKE 24: 45-48.

It is the day of the resurrection. The little band of disciples are gathered in the upper room. All their doubts and fears are now dissipated by the appearance of the risen Savior. With wonder and amazement they receive from Him this commission to go to all the nations of the earth and witness concerning the forgiveness of sin.

For the first time their vision is world wide. Like all loyal Jews they have fondly dreamed of a Messianic Kingdom. One that would be universal in its influence, but include only Israel in its sphere of blessing. Jewish supremacy would mean material blessing to the world, but only Israel would enjoy the favor and grace of God. Now their eyes are opened to understand the scriptures. They see that God's plan all along has been to bless the whole earth. Redemption in Jesus Christ marked the culmination of this plan. Its proclamation has been delegated to them. Their message is to be a universal gospel. How quickly they grasped this new idea, and how earnestly they sought to carry out that command of the Master, is recorded in the Book of Acts, written by the same author who gives us this Gospel.

The present day need of the church is a like awakening. We need to have our eyes opened to understand the scriptures. Like the disciples, we have utterly failed to fully comprehend two things:—God's purpose for the whole world, and God's plan for our own lives. If we can get a clear view of these two things from the Word of God, we shall have the scriptural basis of all missionary effort. We must therefore let the Word speak to us.

Our First discovery will be that the Bible is from beginning to end a Missionary Book. The missionary idea stands at the very center of divine revelation. Redemption for the whole world was not an after-thought with God.

1. It is foreshadowed in Old Testament promise and prophesy. Gen. 12: 1-3. This is the great seven-fold promise to Abram. Two of these wonderful promises for the world: "Thou shalt be a bless-

ing,"—and "In thee shall all the families of the earth be blessed." Gen. 22: 18. Here the promise is repeated with emphasis. All the nations of the earth to be included. Gen. 49: 10, The Shiloh (rest-giver) was to be the master-magnet for all men.

Psa. 72: 17. All nations to share in his blessing. More than twenty-five of the Psalms have a distinct missionary message. Paul writing to the Romans (10: 20) says, "Isaiah is very bold" in declaring the gospel to be for the Gentiles, and a careful study of the sixty-six chapters of that wonderful prophesy will enable one to understand what a world-wide vision Isaiah had. Isa. 11: 10, 42: 1-6, 49: 6, 50: 1-3.

2. The universal Gospel is fully announced in the New Testament. Luke 2: 10. Here it is first heard in the song of the angels. John 1: 29. John the Baptist becomes the herald of the grace of God to all men. John 3: 16-17. Early in Christ's ministry He declares that His mission is to the world. Three times in verse seventeen the word "world" appears. Again and again He asserted Himself to be the Light of the World.

3. The Universality of the Gospel is proved by the scope of the Atonement. 1 Jno. 2: 2; 1 Tim. 2: 6; 2 Cor. 5: 19. Without going into any discussion of the Atonement in its theological aspect, here are expressions that are evidently all inclusive: "The whole world;" "for all;" "the world."

4. The Gospel invitations are universal in their application. Isa. 55: 1; Matt. 11: 28; Rom. 10: 12-13; Rev. 22: 17. These all express God's desire for men everywhere.

5. It is emphasized by the scope of the Judgment. Acts 17: 30-31; John 5: 27-29.

6. The Song of the Redeemed makes clear God's purpose. Rev. 5: 9.

7. Add to all these the plain commands of Christ to His church. Matt. 28: 18-20; Mark 16: 15; Luke 24: 47-48; John 20: 21; and Acts 1: 8.

Second, We shall find in the Word of God a complete program for all Missionary activity. Acts. 1: 8 is the key verse of the Book. "Jerusalem, Judea, Samaria, the Uttermost," was to be the order of the work. The first seven chapters of the Acts give us the story of the work in Jerusalem. In the eighth chapter the regions of Judea hear the message, and in the fifth verse Philip goes to Samaria. Beginning with the tenth chapter the Gospel swings away from Israel and starts in its onward march toward Rome. The Book of Acts covers just a little over thirty years. A single generation. In that time the church was scattered, and the great Gentile cities Cæsarea, Antioch, Philippi, Corinth, Athens, Ephesus and Rome heard of the grace of God in Christ. The lesson for us to-day in this book is that the church is intended to be a radiating and not a rallying center. The Book of Acts has no formal ending. We are still in the church

age. Each new generation is adding a chapter to the book. Will the record we are making compare with that made by the early church?

2. The missionary obligation upon us is that of Evangelization. We are not called to convert the world, nor to civilize the nations of the earth, but to offer men the Gospel. John Mott defines "evangelization" in this way: "It means to give all men an adequate opportunity to know Jesus Christ as their Savior. It involves such a distribution of missionary agencies as will make the knowledge of the Gospel accessible to all men." Matt. 24: 14; Acts 1: 8; Acts 3: 15; Acts 5: 32; Acts 10: 39. The ruling word in these familiar verses is Witness, and this is the central thought of evangelization. How simple is God's plan. Let every man become a witness. Witnessing is just knowing and telling.

"If you cannot cross the ocean
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all."

3. The church is responsible for the generation now living. Acts 13: 36; Rom. 1: 14-15. God's call to the men of this convention is in behalf of the millions now living. Our duty is to "give them to eat."

4. The responsibility rests upon every believer.

As a steward, 1 Peter 4: 10.

As a trustee, 1 Thes. 2: 4; 1 Tim. 1: 11.

As an ambassador, 2 Cor. 5: 18-20. John 17: 18.

As a preacher of the Word, Acts 8: 4. In the first verse of this chapter we note that the apostles were left in Jerusalem. It was the rank and file of the disciples who went out as preachers of the grace of God. Rom. 10: 15. "And how shall they preach except they be sent?"

Finally, what God demands is faithfulness and obedience. 1 Cor. 4: 2; Matt. 25: 21; Luke 16: 10. It is not a question of talents, or of success, but of obedience. 1 Sam. 15: 22; Jas. 4: 17; John 14: 15; John 15: 14. Are we friends of Christ? Do we honestly sing, "My Jesus I love thee?" Then we are under obligations to carry out His last command.

VIII

VISIONS OF THE FOREIGN FIELD—CHINA

BY HUNTER CORBETT, D.D.

"Lift up your eyes and look on the fields; for they are white already to harvest."

A professor has written, "The best education grows from the broadening intelligence that comes through eye and ear and the simple experiences of life." This is Christ's method of teaching. He wishes all His disciples to see the world from the view point of heaven. The apostle Peter used a similar method and exhorted, "Giving all diligence, add to your faith virtue, and to virtue knowledge. . . . Grow in grace and in the knowledge of our God and Savior Jesus Christ." The more we know of Jesus and His mission to this world, and of His plan of associating His disciples with Him in the saving of men, the more divine will be inspiration for every detail in missionary work.

Obedience to the text requires every Christian in order to be able to pray with the spirit and with the understanding, to have eyes to see clearly all over the world the great ripe harvest fields that all may take some worthy part in the reaping. Everything else must give way at harvest time. Ripe fields imperatively demand prompt reaping. No thoughtful person can close his eyes to the ripe fields all over our own beloved land. What is the meaning of more than a million of immigrants coming like an avalanche from lands of oppression, overcrowding, and poverty, to better their conditions and make their homes with us? A great mission field at our very door;—more than ten million people to speak the English language? How are all these people to learn the true meaning of civil and religious liberty? The sacredness of the Sabbath, and have a saving knowledge of the only Savior God has sent into the world except as the disciples of Jesus animated by His love act in loyal obedience to this command to preach the gospel to every creature? The safety of our country, the peace of our homes, require all to unite in prompt action. Not only members of the Christian church, but law abiding and patriotic citizens must enter these great harvest fields calling imperatively for immediate reaping.

The text requires all to lift up their eyes and look upon the teeming millions beyond the ocean. Starting from the Pacific coast, a few days brings Japan into view. Three years ago the population was 46,880,030, more than the population of the U. S. A. fifty years ago. This country was opened by treaty in 1852 by Commodore Perry;—not a gun was fired and the friendship of the Japanese was

secured. In 1859 the first protestant missionaries arrived there. The first convert baptized in 1864. In 1872 a church of eleven members, nine of them young men, was organized in Dr. Hepburn's study. In 1873 the proclamation which for more than 250 years had made a profession of the Christian religion a crime punishable with death, was canceled. There are now between 50,000 and 60,000 communicants in connection with the protestant church, and a large number connected with the Roman Catholic and Greek churches. Liberty of conscience is now granted to all in Japan. Men holding high positions in the government and at the head of the army or navy are either Christians or have sympathy with the Christian religion. The Emperor and Empress recently gave a contribution of $5,000 gold to the Y. M. C. A. that men might visit the army hospitals and Men of War. A grand work was done and the friendship of officers and soldiers won by these faithful Christian workers. Since the close of the Russian-Japanese War the Japanese soldiers have returned to all parts of the Empire to tell of the fruits of this Christian religion. It is said no less than 1,000 soldiers of the Japanese army have openly professed faith in Christ. The native church of Japan is now sending missionaries to Formosa, Manchuria and elsewhere. If Japan as a nation accepts of Jesus and are as loyal to Him as the soldiers during the late war were to their Emperor, what a power that nation may be in the universal spread of the Christian religion!

It is said, last year ninety-three per cent of all the children of school age attended the full year in Japan. Their army is equal in organization and efficiency to any of the western nations. Japan has a world-wide commerce, and has become a power to be reckoned with in the settlement of all questions in the east.

KOREA

A nation of 12,000,000. The first missionaries of the protestant church went there in 1882. At the end of twelve years 120 converts were reported. There is now a Christian constituency of 100,000 people. The rapid spread of Christianity there is due chiefly to the spontaneous and voluntary efforts of the native converts. When they find Christ, like Andrew they go in search of their brothers and people and plead with an earnestness that many cannot resist.

CHINA

In 1840 there was, so far as known, only one professing Christian in that vast Empire of 400,000,000 people. Three years later there were reported six protestant missionaries and five converts. In 1844 the proclamations making a profession of Christianity a crime worthy of death were canceled. Five ports at the close of the war with Great Britian were opened to foreign trade and residence. In 1860 there were probably about 1,000 converts confined chiefly to the open ports as missionaries were not allowed to live in the Interior.

There are now not less than 150,000 communicants in connection with the different protestant missions. The Roman Catholic Church claims as many more. Since the Boxer uprising in 1900, 50,000 new converts have been added to the Christian Church,—more than were added the first sixty years of missionary work,—that was a time of seed sowing and foundation work. At the same rate of increase another fifty years will give millions of converts in China. God does not work by human arithmetic. If God's people of every home in Christian lands constrained by love to Jesus and in obedience to the last command,—one that has never been canceled,—preach the gospel to every creature, before another fifty years by the blessing of God, may not only China but other non-Christian nations be won for Christ? Is anything too hard for Him who said, "All power is given unto me in heaven and in earth"?

What an inspiring vision to keep before the church, and what a privilege that all may be co-workers with Christ in making known salvation to all people.

ARMY OF MARTYRS

During the Boxer uprising, 188 protestant missionaries including their children, were called to die for Christ, and probably between 30,000 and 40,000 Chinese converts also met the death of martyrs. Many of them might have saved their lives if they had been willing to deny Christ. They said, "We have taken the oath of allegiance to be loyal to Jesus Christ, and we can die for Him who died for us." They committed their souls to Jesus, sang His praises, and suffered themselves to be speared, cut in pieces, beheaded or burned at the stake.

Does anyone require stronger evidence of sincerity than this? Could God's people in America have done better under similar circumstances?

The Chinese as a people have many noble qualities, and particularly in their reverence for their parents. They have followed the light they had in obedience to the fifth commandment and have received the blessing promised to such. They have a reverence for old age, which I should be glad to see as universal in our own land. They are perhaps the most industrious, persevering, economical people on the earth. They are lovers of home and law abiding. They are also brainy, equal to any task the west has yet been able to present.

China is now awakening as Japan has done. Schools from the kindergarten up to the universities are being opened, as in Japan. Post offices and telegraph systems are being introduced. Imperial proclamations against foot binding and opium smoking have been issued. 10,000 to 15,000 of the best young men are now being educated in Japan. Military schools and colleges are now crowded and daily taught by expert military men from Japan and Germany. The army is being organized after the western model. Wait a few

years and should Japan and China unite, what western nation would want to meet them in deadly conflict on the battle field?

What is responsible for awakening this military spirit in the east where for centuries the teaching of the sage has been peace? The western nations in going with armies and navies to compel China to submit to their dictation and compel them to pay heavy indemnities and put the custom house service under foreigners as security, —has compelled China in self defense to organize and train an army. What can now be done to aid that people so they shall not be a terror in the earth but a mighty power for good and only good?

Surely now is the opportunity of the ages to observe the Golden Rule and secure the lasting friendship of that great people. Help them to save the millions now face to face with famine. Send wise men as Minister and Consul to hold up high ideals of justice and mercy. Send our best educated young men and women to assist in teaching in the new schools and colleges and daily live and hold up the Christian ideal life before the rising generation. The doors are now wide open. The outlook is full of hope.

Shall the church in America promptly respond to the Macedonian cry, "Come over and help us"?

IX

VISIONS OF THE FOREIGN FIELD—KOREA

BY REV. SAMUEL A. MOFFETT, D.D.

The message from Korea is a spiritual message. Those of us who have had the privilege and the joy of seeing tens of thousands transformed in life and character by the grace of God, who have received the inspiration from the wonderful work of God's grace in the hearts of the Koreans, whose faith has been quickened by seeing the power of the simple gospel of Jesus Christ, trust that some of that joy and inspiration may come to the home church and that your faith may be quickened in the gospel of Christ as the power of God unto salvation to every one who believeth.

We do not expect little Korea, in area the size of Kansas but with twelve millions of people, to become a great commercial nation such as China is, or a great military power such as Japan has become, but we do expect it to become a great *spiritual* power, perhaps *the* great spiritual power of the Far East. Remember that Judea was but a little nation, subjugated, humiliated, yea carried into captivity by the great commercial and military nations of Assyria, Babylon and Egypt, yet in the Providence of God little Judea became the great spiritual power of the world and in Judea the Messiah was born bringing a spiritual blessing to the whole world. So we believe that little Korea, contemned, subjugated, humiliated Korea is yet in the Providence of God to become the great spiritual power of the Far East influencing the great commercial and military powers of Japan, China and Russia. Is this too much to expect? Why else has God so wonderfully poured out His Spirit upon this little nation?

Seventeen years ago when I made my first visit to Pyeng Yang, there was not a Christian in the city. On my next visit, I one morning saw a crowd of boys having a frolic as they dragged through the main street of the city the corpse of an old man over seventy years of age, a stranger who had been cast out on the streets the night before and left to die of hunger, disease and cold, lest dying in the house his spirit should haunt the place. As the boys went hooting and yelling, the merchants in their shops on the main street were laughing and urging them on in their frolic.

During this same visit the relatives of a murdered man demanded of the magistrate the murderer who was in jail, and leading him to a little knoll inside the city wall where the murder had been committed, they set him in their midst and there taking their pocket knives they literally picked him in pieces, in sight of the crowd which gathered.

This was heathenism, dark, dense heathenism, unrelieved by the light of the gospel. On all sides I was met with suspicion and hatred and as I walked the streets heard the muttered curses of the merchants saying, "Look at the black rascal! why has he come? let's kill him," and time and again was I stoned in the streets of the city.

This was the attitude of the people sixteen years ago. When we left for furlough the first of June last, more than a thousand Christians, men, women and children, merchants, scholars and officials walked three miles to the railway station to bid us farewell and as they lined up there singing the Christian hymns, and the fifty theological students whom I had been teaching the previous two months stepped forth to pin on our breasts little silver medals in token of their love and appreciation, one of their number having stoned me through the streets sixteen years ago, do you wonder that my wife and I with tears in our eyes said to each other that the privilege of our lives had been to bring the gospel to this most wicked city in Korea?

Sixteen years ago not a Christian in the city. To-day there are six churches whose congregations every Sunday number 4,000 people. The largest building in the city is the Central Presbyterian Church with a congregation every Sabbath of 1,500 and a weekly prayer meeting every Wednesday night of 1,200 believers.

Ten Christian schools with a thousand boys and girls in attendance, a Christian constituency of 6,000 people in this one city where 40 per cent of the houses now have one or more Christians in them and these churches perfect bee-hives of Christian activity influencing the whole surrounding territory. At Syen Chun the station farthest north one-third of the population are church-goers. I know of whole villages which are now Christian and our churches little and big are now so widely established that in the three Northwestern Provinces there is not a county which has not from one to thirty-five churches and of the population of more than two million, more than half are within five miles of a Christian church.

Seventeen years ago there were probably 100 Christians in the whole nation. To-day we claim a Christian constituency of 100,000, thirty thousand having accepted Jesus Christ as the Ruler of their hearts during this last year. Better even than these statistics of large ingatherings and of a large constituency are the characteristics of the church and the work which these Korean Christians are doing.

First of all it is a *Bible loving and Bible studying church.* It was gathered and has grown by the simple presentation of the scriptures as the word of God, His message to men of salvation from sin through His Son Jesus Christ. The great system of Bible study and Training Classes is the very foundation of the great work which has been accomplished. In these classes the women gather for from ten days to two weeks of Bible study, the classes numbering from 5 to 550

in attendence, some of the women walking even 150 miles in order to attend them.

Beside the regular Sabbath morning Bible School in each church attended by men, women and children, we aim to hold from one to three Bible Training Classes in each church and these classes for men may number 15, or 25, or 100 or as in the central class at Chai Ryong over 500 and in Pyeng Yang over 800 and in the banner class last year at Syen Chun more than 1,100 men. The time is spent in Bible Study, in Spiritual Conference and Prayer and in Evangelistic services so that these classes become power houses, regular dynamos generating the spiritual electricity which is going with the men and women back to their homes in city and in mountain villages and is most profoundly affecting the whole country. In 400 such classes more than 20,000 men and women were gathered last year, 7,000 of these being women of whom probably not more than one in a hundred could read 15 years ago, but who have now learned to read in order to study God's Word.

It is because of these Bible Training Classes that another characteristic of the church in Korea is its Great *Spiritual Power and Appreciation of Spiritual Truth.* The appeal to them has been based upon the spiritual blessings of Christianity and no educational advantages, no philanthropic, political or financial advantages and not the advantages of Western civilization have preceeded the presentation of the great spiritual truths which have laid hold upon and gripped these people with a power which has wrought transformation in the lives of thousands.

When I first went to Pyeng Yang there lived inside the East gate an inn-keeper, a man of good family, of good education and a man of splendid business ability but he was a drunkard, gambler and libertine, always quarreling and making trouble in his neighborhood. The gospel took hold upon him and he became a changed man. The New Year season came round and his wife spoke to him about the usual sacrifices. Said he, "Oh, I'm a Christian now and so don't sacrifice this year." "Oh, but you must," said his wife, "if you don't some dire calamity will come upon us from the evil spirits." Then he said to her, "What will you have me do? You know what I was before I became a Christian, how I drank and gambled and failed to provide for you and the children and came home drunk and beat you and them and they were afraid and ran from me in terror, and what a miserable life we led, and you know too how all this is changed since I became a Christian. I am sober and honest and attending to business. We are getting ahead and living well and I love you and the children and they are glad to have me come home now and we have a happy home. Shall I go back to the sacrifices and the old life?" "No, no," said she, "don't go back to the old life but offer the sacrifices." Then from a conviction born of experience he said, "That is impossible. If I go back to the old worship, I go back to the old life,

for nothing, but my hold upon Jesus Christ has made me a changed man, and if I go back to the worship of the evil spirits nothing can keep me from going back to the old life." To-day that man's wife and children and many of his relatives are Christians, he is one of the most respected men in the city, a deacon in the church and the leader and teacher of a group of Christians across the river where he has his summer home and a large farm. He is one of the wealthiest men also, for thirteen years of application to business has enabled him to amass a fortune, and he is one of the most liberal contributors to every good cause. Not only he but thousands of others can testify to the transforming power of spiritual truth.

Just as you and I are given strength to resist temptation, are bouyed up and comforted in the midst of sorrow and failure, are inspired and made glad by the great underlying fundamental spiritual truths of God's word, so these people have been laid hold upon by the truth of God's love, Salvation from sin through Jesus Christ, the Comfort of the Holy Spirit, the Hope of the Resurrection and of Eternal Life and have been filled with a gladness and joy and hope, a new incentive in life which gives them power and causes them to value the spiritual blessings of Christianity. They do not propose to give up this new found joy and this new life but they rather will give up property and friends, liberty and even life itself, and they show a steadfastness and a willingness to make sacrifices for Christ which are a joy to us who labor among them.

Among the early converts in North Korea was a young man named Han, who showed such zeal in telling the gospel story to others that I selected him as the one to assist in the opening of the station at Pyeng Yang. When he bought property there in which to live and to entertain me in the opening of work, the Governor had him arrested in the determination to prevent the entrance of Christianity and the then hated Westerner. Brought before the Governor, young Han was ordered to curse God, but refused. He was thrown into prison. After another refusal to curse God he was put in the stocks and tortured. Time and again he was offered liberty if he would curse God, but steadfastly refused and went back to prison and the stocks. Finally the Governor put him to the supreme test. Made to kneel before him, he was told to curse God and go free, or, refuse and go out to execution. Again he refused and was led out into the courtyard. There stood the executioner with the great knife, there was the block and around stood the servants ready to utter those blood curdling yells which accompany a beating or an execution. One more chance to go free, but, thank God! although he expected the next instant to be beheaded, grace and grit were given him to refuse. He was released but, so far as the test was concerned, that young man gave his life for Jesus Christ.

Is it any wonder that with such a testimony, he has been used of God as a great power in that city and the surrounding country?

East of Pyeng Yang he has established seven churches and to-day is the Leader and ordained Elder of a congregation of 300 people, over whom we hope to see him ordained the pastor next year.

Hundreds of cases of persecution, of beatings, of loss of property, of false imprisonment, of torture and of every kind of test might be related, but when once they have truly laid hold upon Jesus Christ and experienced the spiritual blessings which they value above life or property, they will not give up.

This it is which makes the Korean church so largely a self-supporting church. They value it to the point of being willing and glad to contribute for its support and its extension. They build their own churches and of over 600 church buildings probably not more than 20 have received any aid from America. In the last ten years the Korean Christians have built over 600 church buildings with their own money. They support their own evangelists, establish their own primary schools and employ the teachers and through their own Mission Committee are sending Korean missionaries to the unevangelized parts of their own land. On one of Mr. Lee's circuits the men raised the money for such a missionary by denying themselves (at their own suggestion) the use of tobacco, and, a letter recently received from Mr. McCune says that this year this society of over 100 men has enough money from their renunciation of tobacco, to enable them to send out two missionaries.

With such an appreciation of spiritual truth it is not surprising to find these new believers marked by a *Great Evangelistic Zeal.* They have a message, and they know it, and are all on fire with a zeal to tell the gospel of salvation to others. Literally thousands of men and women are giving time to the proclamation of the truth unto others. The Korean Christians are doing the Evangelistic work and are bringing the converts to us faster even than we are able to instruct and train and educate them. They are doing the work, and we missionaries are now planning, directing and overseeing them and seeking to develope the educational system for the training of the large Christian constituency already gathered.

A year ago this month we planned for an evangelistic campaign in Pyeng Yang at the time of the Korean New Year when the Bible Class for the city merchants is held. In the morning some 200 men met for two hours of Bible Study and 250 women gathered in the Central Church for the same purpose. In the afternoon after half an hour in prayer and conference they went out two by two with the determined purpose of visiting every house in the city once each day for ten consecutive days telling the gospel story and issuing an invitation to the night meetings. They did it and soon they packed to overflowing the six meeting places bringing in hundreds who were soon ready to decide for Jesus Christ. The Korean Christians did the work and that month some 1,200 men and women gave their names as those who had decided to accept Christ as Savior and Lord.

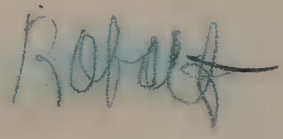
Through the efforts of Koreans we are reaching all classes. Thirteen years ago there went through Pyeng Yang into exile a scholar and statesman from the Capital. He called upon me and I told him of Jesus Christ, gave him a New Testament and asked him to read it while in exile. I heard nothing of him for ten years but three years ago while sitting in Dr. Gale's study in Seoul, a man came in who was evidently rejoiced to see me altho I did not recognize him. He told me his story. Said he, "Ten years ago as I went through Pyeng Yang into exile you gave me this New Testament (holding up an old worn copy) and told me to read it. I was in exile three years and was then recalled to the capital and imprisoned for seven years. I read and re-read this Testament. This last spring I was released and have come out a Christian man and am at work for the Master." Afterwards Dr. Gale told me of how this man was working among his former companions in political life and of how he had gone to his former home in Choong Chong Province where so many of the statesmen and scholars live and had told them of Jesus Christ. Some 400 of them united in a request to Dr. Gale to come down and teach them the doctrines of the New Testament which they were reading and he went down to find these men formerly so set against Christianity now ready to sit at his feet and learn of him concerning Jesus Christ and His truth. It was my privilege to preach in Dr. Gale's church just before leaving Korea. In the congregation were eminent statesmen and scholars and in front of me sat a cousin of the Emperor and a nephew of the Emperor, while at my left behind the curtain which separates the women from the men sat a Princess from the Palace. From the lowest to the highest in the land, from the illiterate peasant to the highest scholars and statesmen and to royalty itself is the gospel proving its power to save and to transform life and character.

Recently a new form of Christian activity has arisen in Korea. In one of the country churches the people were led of the Spirit of God to take up an offering of so many days of preaching. One man subscribed three days, another seven days, one of the women five days, another ten days, and so on. Then in accordance with their subscription they spent the number of days in going about the surrounding villages from house to house telling the gospel story of salvation and joy and hope through Jesus Christ. Then a report of the results of this work was made to the officers and in this country church I listened with a rare joy to the Leader reading a tabulated report of this work and its results. This idea then began to spread through the churches and at one of the Bible Classes in the north the men subscribed 2,200 days of preaching and then went about from village to village with enthusiastic zeal proclaiming the good news of great joy. After such work is it any wonder that Mr. Kearns in that Northern work reported the reception of over 2,000 catechumens and during the last year had the unique privilege of baptizing 1,164 men

and women, receiving them into the church? In the Fusan Station a class of 35 men subscribed over 900 days of preaching and so North and South and all through the land the whole church is all on fire with this evangelistic zeal and is going forth and sending forth into all the unevangelized regions with this avowed determination, namely to take to all the people the gospel of Jesus Christ and to accomplish the evangelization of Korea within a very few years.

I listened to Elder Kil, the most eloquent man in Korea, as he preached over a year ago in the Central Church in Pyeng Yang, and as he swayed them with his eloquence and spiritual power I heard him say, "May we soon carry the gospel to all parts of our own land and then may it be granted to us to do for some other people still in darkness what the American Christians have done for us, send missionaries to some other nation to tell them the way of salvation through Jesus Christ." Then as he held up before them the idea that they should plan to send missionaries into China to the millions still in darkness in that great nation, there arose a great joy and an inspiration in my heart as I realized that the Spirit of God Himself had suggested to the Korean Leaders of the church what now it seems to me is the purpose of God in thus so mightily pouring forth His Spirit upon the Church in Korea and raising up this body of Christians so powerful in prayer and so zealous for the proclamation of the truth. Is it not God's purpose to make little Korea a spiritual factor in the evangelization of China?

Let the church of God equip its missionaries with the facilities for the education and training of this Korean Church and we believe that Korea, the last nation to receive the gospel bids fair to be the first to be evangelized. It is your privilege to have a share in the accomplishment of the evangelization of Korea, but friends I verily believe that if you do not enter into this privilege the Korean church itself will go ahead in its determination to accomplish the evangelization of the whole nation and will do it without you.



X

VISIONS OF THE FOREIGN FIELD—PERSIA

BY REV. S. M. JORDAN

There is only one religion in this world which has ever dared set itself up in comparsion with Christianity,—only one which imagines itself to be an improvement upon Christianity,—only one which to-day considers itself the rival and opponent of Christianity and is competing with it for the domination of the world—Islam, proclaimed by the prophet of Arabia, Mohammed, in the year 622 of our era.

Mohammed came preaching, "I preach unto you no new religion. The one true, the one supreme, the one universal religion which has been in the world since the world began, which God delivered to Adam in the Garden of Eden, for which Abraham forsook country and kindred, which Moses enacted in the Law, of which David sang and the prophets prophesied, which Jesus Christ and His apostles preached, that one true, supreme, and universal religion in its final and perfect form I proclaim to you. I, Mohammed, am the last and greatest of the 124,000 true prophets who have come with a message from God. My religion, Islam, is such a perfect rule for the faith and practice of men that Christianity which succeeded Judaism as the one true religion is now by it succeeded, abrogated and cast aside and is no more true forever. My book, the Koran, is such an all-sufficient revelation of God's will that the Law of Moses and the Gospel of Christ, true word of God though they be, are no longer needed for the instruction of men, but have become null and void forevermore. My book, the Koran, has taken the place of the Bible, my religion, Islam, has taken the place of Christianity, and I, Mohammed, have taken the place of Jesus Christ as the last and greatest of the Prophets."

It is obvious that any religion making such claims for itself must be a missionary religion, and so Islam has been throughout the thirteen centuries of its existence. How successful it has been is proven by the 230,000,000 who to-day confess as their creed, "Allah is God and Mohammed is his prophet." We speak of them to-day as the Mohammedan world, and we do well, for they constitute a veritable world stretching across the whole of northern Africa, Arabia, Persia, Asia Minor, and Turkey in Europe, Turkestan, Afghanistan, and on into the Chinese Empire, down across India and the Malay Peninsula and out into the islands of the sea, Borneo, Java and Sumatra. In India alone there are 67,000,000 Mohammedans. In China 30,000,000, while in the Philippines we have to-day 300,000

fellow citizens who hold the faith of the prophet of Arabia. And still the work goes on. Down into Africa and the islands of the sea their missionaries are going and heathen are being won by hundreds of thousands and by millions.

The church has just begun to wake up to the fact that if we would win the world to Christ, the Mohammedan world is the key to the situation. We must go to them not as in the crusades with sword and spear and mailed knight on prancing war horse, but with the love of God in our hearts and the word of God in our hands. And we shall be successful, for the souls of Mohammedans too, were created for God, and they can never find rest and joy and peace till they have come to Him through Him who said, "I am the way, and no man cometh unto the Father but by me."

If you will look at a map of the Mohammedan world you will see that Persia occupies the position of keystone, and strategically I believe it is the key to the Mohammedan problem. We have gone to Persia, one of the two great Mohammedan countries, and through our hospitals and schools we are finding the key to the situation.

Persia is a country in which we ought to be interested for many reasons. It is the old homeland from which our Caucasian forefathers some thousands of years ago started out to conquer the world, and back in that old homeland there are living to-day some ten millions of our blood relations. More than any other foreign country has it played a noble part in the history of the Kingdom of God. It was there that Daniel and Mordecai were Prime Ministers and Esther Queen. It was Cyrus, King of Persia, who sent back the Children of Israel to the Holy Land, restored the vessels of silver and gold and issued the edict for the rebuilding of the Temple, and so prepared for the coming of the king, for humanly speaking, if Cyrus had not performed this service there would have been no place in this world where Christ could have been born. As Presbyterians, Persia should be especially interesting to us for ours is the only American Missionary Society at work in that land. The Church Missionary Society of England occupies the southern half with about 3,000,000 people, and we the northern half with 7,000,000. We have staked off the land and given notice to the world that we expect to evangelize that northern half of Persia. Therefore we, the members of the Presbyterian Church of America, are responsible to the world and to God, to give the gospel to them, for those seven millions other sheep that are not yet of this fold will never hear the voice of the Good Shepherd and follow Him except as they hear that voice through you and me, His disciples, to whom that task has been allotted.

What is the extent and need of the field? And what have we done to supply that need? The field is one thousand miles in length and from three to four hundred miles in breadth. The population is about seven million.

The responsibility of the Presbyterian Church for people within America cannot be reckoned at more than four to five millions, and to evangelize these we have about seven thousand ministers of the gospel. For the seven millions for which we are responsible in Persia we have sixteen ordained missionaries (the whole number is about fifty). Of these sixteen, five are superintendents of schools and give most of their strength to educational work. A considerable portion of the time of an equal number is taken up with accounts, repairs on buildings, and other routine work. Does it not seem to you that we have more than our share in Persia? Seven thousand ministers to four million in America, sixteen ordained men for the seven million in Persia!

I wish I had time to tell you of all the length and breadth and height and depth of the work we are doing in Persia, but that would require twenty-five days instead of twenty-five minutes. We have occupied six of the principal cities. We have opened hospitals and schools and churches, but the great mass of the people are still untouched.

I wish I had time to speak at length of the medical work with our hospitals in Teheran, Urumia, Tabriz and Hamadan; that magnificent medical work which has been a golden key to open doors of fanaticism, bigotry and opposition. It has been a living epistle known and read of men, a practical example of what Christianity is and what Christians believe in. Through it and our schools we have come into sympathetic contact with the people of Persia, from the Shah upon the throne to the beggar in the street. I say advisedly, the Shah upon his throne, for one of our physicians, Dr. Holmes, was for years the family physician of the late Shah when he was Crown Prince, and he might have continued in that position unto the day of the Shah's death if he had not rather preferred to continue to be the ambassador of the King of kings to the people of Persia rather than the private physician of him who sat upon the Peacock Throne in Teheran. I remember two years ago, how the present Shah then acting as regent during the absence of his father in Europe, one day accidentally wounded one of his personal attendants as he was examining some new fire arms. Although he had a French doctor in his employ as his family physician, he sent across the country to where the missionary physician was spending the summer and requested him to take charge of the case, for he knew that he was the best surgeon in Teheran, and in the following days he regularly sent his fine equipage across the country to the home of Dr. Wishard to take him to the palace that he might look after the welfare of the wound.

They have seen the lame carried into our hospitals and go out walking. They have seen the blind led in and go out seeing. In times of pestilence when native physicians were fleeing in terror from cholera stricken cities, they have seen the missionaries opening dis-

pensaries and emergency hospitals, dispensing medicines and going from house to house to treat the sick and thus staying the scourge. They have come to believe in us as men who are in Persia for no selfish reasons, no personal profit, no self-aggrandizement, but who are sincere seekers of the welfare of Persia and sincere servants of God. Therefore there has been accorded to us such a standing in Persia as has been obtained by very few missionaries in the world.

I wish I had time to tell you of the evangelistic work; how some of our missionaries and native helpers are going from village to village as Christ and His apostles went, and as the people gather round they are preaching to them what we call the "Old, old story" here; but to them, it is a new story for they have never heard it before. Colporteurs are being sent forth and the word of God is being bought and read and it is proving as it always proves, a light unto the path and a lamp unto the feet of all who read it. It is working as a mighty leaven throughout the length and breadth of the land, one of the elements that has brought on this liberal movement of which we now hear on every side, the proclamation of the new constitution and the assembling of the first legislative assembly that has ever convened in the land of the Medes and Persians.

When my wife and I had been in Persia about two years a party of us started out on one of these evangelistic tours. One day leaving my wife and the lady physician behind, we two men started off for a village which lies some miles up a mountain stream, in the heart of the Elborz mountains. The road lay along the bank of this stream, or rather in its bed, and we were continually crossing from side to side. Once I counted the number of times we crossed and it was just thirty times in a single hour. Late in the afternoon we arrived in the village. As we rode along the streets of the village, the men returning from the orchards which surrounded it, called out, "What is your business, Sahib?" and we replied, "We are guides to the hereafter. If anyone is a seeker of heaven, let him come and we will tell him the way." And they came in crowds. We camped that night on a porch in the yard in which we picketed our animals. I threw a piece of carpet on the ground and several of us sat on it and began to read to them from the Sermon on the Mount. Oh, how they listened to those words so wonderously sweet to their ears. Strong, stalwart men in their picturesque oriental clothes, dark blues, and reds, and greens. The thought came to me that it must have been such scenes as these that Christ and His disciples witnessed as they preached among the villages of Galilee. We turned over and read the parable of the Prodigal Son. I told them how we, like the younger son, have forsaken the Father's house. We have wandered far into the deserts of sin. We have tried to satisfy ourselves with the husks which this world can give, and we have found it all to be a miserable failure. But in the Father's house there is fullness and plenty, there is rest and peace and joy forevermore. There is welcome for the son, for the Father's

heart is full of love and the Father's eyes are on the road hoping that His children may return that each one may come to himself and say, "I will arise and go to my Father." It grew late. Torches were lighted and yet they lingered with their dark earnest faces peering out of the surrounding gloom.

Up to that time whenever I preached in the Persian, I was always remembering that I was speaking in a foreign tongue and was thinking about the words. That night I did not think once of the words I was using. I thought only of God's wonderful love and the awful need of the souls of those men.

In the morning as we were going down from the mountains and out across the plain, there was a young mollah (priest) trudging along through the desert. He called out to me, "What is your business, Sahib?" I replied, "We are travelers passing this way," and he called back, "I hear you are calling men, Sahib." How my heart thrilled as he used the very word that is used of Christ as He called the fishers from their nets by the sea to make them fishers of men and I replied, "Yes, that is our business, we have come out to call men." "Won't you please call me?" came his voice again. "Why, of course I'll call you," I replied, and opening my Persian New Testament (which I always have ready at hand) at the first chapter of Mark, I read to him how Jesus came preaching, "The kingdom of God is at hand. Repent and believe the gospel." This is the call He has left for all men. "Come unto me all ye that labor and are heavy laden and I will give you rest." "I am the way and no man cometh unto the Father but by me." A few minutes we walked along side by side and then we separated and I have never seen him since, but I trust that the word sown by the wayside will not return unto *Him* void, for it is *His* word and *He* has promised that it shall accomplish that unto which *He* Himself has sent it.

Christ came that we might have life and have it more abundantly. This is the keynote of Christianity. This is the message we carry to China, Korea, and Persia to-day. Often in memory do I see that desert road and the young *mollah* walking there. I hear again his manly voice as it rings out clear, "Won't you please call me?" and again in vision I see that *mollah*, but not alone. With him I see ten millions of Persia who have not known life, and his call is the cry of the need of that vast throng, "Won't you please call me?" Brother Christians, men of the Presbyterian Church shall we not respond to the call voiced by that young *mollah* and call those seven millions for whom we are responsible? Speaking for each one of them to you, I bring his cry, "Won't you please call me?"

XI

THE DISTINCT FOREIGN MISSION RESPONSIBILITY OF THE PRESBYTERIAN CHURCH

BY MR. ROBERT E. SPEER

This subject which has been assigned to me is the title of a paper which was sent last summer by the Board of Foreign Missions to all the Missions of our church in foreign lands. It had been felt for sometime by the men who had been made chiefly responsible for the awakening and direction of the missionary interests of the church, that the time had come at last for the church to estimate her exact missionary duty. They were convinced that it was not possible to awaken and attach definite energies to an indefinite task, and that if the work before the church ever was to be done, the church must set clearly before herself the nature and extent of her responsibility in order that she might set about providing those resources by which that responsibility might be discharged.

This paper was an outgrowth of that feeling. It was an attempt to state the distinct missionary responsibility of the Presbyterian Church with a view to drawing out from the various missions primarily responsible for carrying on the work, an expression of their judgment with any corrections or suggestions that they might feel led to make, with the purpose then of securing the thorough approval of the Board and then laying the whole project as a great missionary program before the coming General Assembly in May of this year.

The paper was sent out last July. It came under the consideration of most of the Missions at their annual meetings last fall, and those Missions have been sending in their replies. The replies are not yet all received. Some missions have not yet considered the question. The replies that have been received have not as yet been submitted to the Board, and it has been a question whether the Board would be prepared to lay any carefully digested and formulated program before the coming General Assembly.

In the light of these facts it might seem to some premature to raise this issue at this time. If the responsible missionary agency of the church is not as yet prepared to speak on this question; if it has not yet been laid before the authoritative Assembly of the church, are we not acting a little prematurely here to-day in taking it up ourselves in conference? I think not. For after all the question that is at issue is not the judgment of the Missions as to whether we ought now to undertake the evangelization of the world with the expec-

tation of accomplishing it. It is not whether the Missions believe that given enough men and money they could now carry out such a program. It is not as to whether the Board of Foreign Missions is prepared to go forward to enter open doors, to reach those for whom the Savior died, and to obey the last command of Christ.

The one vital question is as to whether the church herself, represented in just such spontaneous gatherings as this here this morning is prepared to supply the men and the money without which the evangelization of the world in our generation, or in any generation, cannot be effected, and our Lord Jesus Christ enabled "to see of the travail of His soul and be satisfied." And perhaps the best thing that could be done in preparation for an action that the General Assembly may be called upon to take, would be for the men of the church or any such large and representative gathering of the men of the church, such as this assembled in this convention, to confront this problem for themselves, and to decide whether they and the forces which they represent are ready to respond now to the call of Christ, and to undertake a scheme contemplating the actual evangelization of the world. If here in a gathering like this we cannot come to some unity of mind; if here in a gathering like this the Spirit of Christ cannot so lay hold upon the lives of men as to draw some of of them to make this thing henceforth the first business of their lives, what could we hope for from any academic discussion of it in any meeting of the General Assembly.

But it may be that some one is asking the question, as I have heard the question asked, whether after all the whole proposition is not chimerical? Whether the missionary enterprise can be thus handled and any body of Christian people arrive at any determination of their specific and distinct missionary duty.

Now, gentlemen, the conscience of the church ever since the dawn of the modern missionary era has not been content under those views of the missionary movement, which have perhaps hitherto been the only possible views for it. Earnest Christian men have felt from the very beginning that if this thing is ever to be done it can only be done in the same systematic and practical way in which men set about any other great, definite and specific achievement. And that if the church is ever to evangelize the world it can only be when the church has sat down deliberately in front of this problem, defined its problem for itself, estimated the amount of energy necessary for the fulfillment of its task, and then correlated those forces and that problem, and gone out deliberately to achieve what we may be sure never lay in the mind of our Lord Jesus Christ as an indefinite or a chimerical scheme. So long ago as 1846 the American Board of Commissioners for Foreign Missions, which then represented also one section of our own church, as well as the Congregational churches, and some of the Dutch Reformed churches, at its annual meeting at Hartford, passed this resolution:

"That in view of the signs of the times, and the promises of God, the day has arrived to undertake a scheme of operations looking toward the evangelization of the world, based upon the expectation of its speedy accomplishment."

Well, the resolution was premature, but it was an expression of that Christian conscience of which I have spoken which was unwilling to be content merely to go along miscellaneously in a great scheme which contemplated a specific end without the church's having decided for itself specifically what its share of responsibility was. And for a generation now the great Missionary Councils on the field have been feeling after precisely this thing. So long ago as the first great conference of the missionaries in China, held in Shanghai about a generation since, such a statement as this was formally adopted by that great conference: "We want China emancipated from the thralldom of sin in this generation. Our Lord has said, 'According to your faith be it unto you.' The Church of God can do it if she be only faithful to her Great Commission." And only three years ago in preparation for the Centennial Anniversary of the establishment of Protestant Missions in China, there was issued a statement by the committee in China, of which Dr. Griffith John was acting as chairman, calling for a three years' enterprise on the part of the churches looking toward the location in China before the Centennial Anniversary of Protestant Missions there, of a vastly enlarged mission force. I have here also a statement sent out by the Madras Missionary Conference in 1902, the most representative missionary gathering ever assembled in India, in which it called for 9,000 additional missionaries, in which in the most brave and sober and intelligent way it faced the exact nature of its problem and still contended that it believed it was possible to evangelize the nearly three hundred millions of people in India within the period of one generation.

And it is not only the great bodies of missionaries that have begun to feel, like these bodies of missionaries in China and Japan, that the day has at last arrived for us to block out this project, but our own individual missions have come at last to feel the same thing. Now the assumption of responsibility grows difficult just as the assuming body grows small and definitely liable. It is a very easy matter for a great body of men to assume responsibility which they know they have no competent power to carry out, and where each individual relieves himself from his measure of responsibility by hiding it behind the ineffective responsibility of the mass. But you bring it down to one individual, and you get an individual man to sign a judgment note for ten dollars with a great deal more reluctance than you will get a General Assembly to pass a resolution approving the expenditure of a million dollars in the Foreign Mission enterprise. And when you have brought this project down to the individual Mission on the field, and have got that individual Mission to face its own specific task, as Dr. Moffett's mission in Korea has been facing it,

and then can say to the church at home, "If you will give us so many men and so much money we can evangelize this field in ten, fifteen, twenty-five years," you have got a project that you can look in the face; a project with which you can deal in a rational and practical way; a project at which you can set yourself with an expectation of its possible accomplishment. And that is precisely what our missions all over the world are now doing.

I have here a representative statement adopted by our Punjab Mission in India three years ago, before this agitation had really begun in the church at home. It is a very carefully formulated statement. Here is a table showing the population of every district embraced within the territory of that mission, the number of villages, the urban population and the country population, the number of towns, the area in square miles, the exact Christian agency operating in each one of these districts, the precise number of missionaries required to fully man each one of these districts in order that the Gospel may be given to all the eight or nine millions of people who are enumerated here as constituting the constituency of this one Mission of our church. And it would be very easy to duplicate statements like this from other fields throughout the missionary world.

Gentlemen it is not an impossible thing for us to sit down now at least and define for ourselves exactly the thing that is to be done; how much of the responsibility of that thing rests upon us; how much of that responsibility resting upon us we should undertake to discharge within the next five years, and how much we should then be in a position to discharge for the five years immediately following.

Now when we turn to answer for ourselves this question as to what does constitute the responsibility of the Presbyterian Church, there are grave and significant questions that immediately confront us.

In the first place what is it that we are undertaking to do? Now if we are undertaking to persuade all the people of the world to wear a certain kind of clothes, for one thing, a great many of us lose interest in that project immediately, because we think their kind has a great deal to be said in its favor over against ours. If the project is to spread abroad a certain type of civilization, a great many of us lose interest in it; we are not satisfied with the type of civilization which we have here, much less with those specimens of it we are spreading over the world. Just exactly what is it we are proposing to do? Before we know what our project is, we have got to define to ourselves what the end is which we are contemplating. Now we do not contemplate a civilization of the world, nor do we contemplate the conversion of the world. For my part I believe the day is to come when "Every knee shall bow and every tongue confess that Jesus Christ is Lord." I believe the day will come when the Kingdom of God which is "righteousness and peace and joy in the Holy Ghost," shall prevail all over the world as it now prevails nowhere in the world. But I do not

believe that the distinct aim of the Foreign Missionary enterprise is to accomplish either of those things, although I do believe that they can only be accomplished as the distinct aim of the missionary enterprise is first of all carried out.

The aim of the missionary enterprise, very simply, is this: First of all to take this Lord Jesus Christ of ours, who is life to us, without whom life would not be LIFE to us, and offer Him to the souls who have not heard, in the assurance, as He said, that His sheep will hear His voice and will follow Him. In the second place it is to gather together those men and women and children throughout the world who will respond to His voice in little groups of believers, and develop these groups of believers into self-supporting, self-governing, self-propagating Christian churches. In the third place it is to coöperate with those established and autonomous churches so long and so far as necessary, until every soul has intelligently heard the Gospel. And fourth it is to carry on as means to these ends, and as expressions of the Christian spirit which must be itself always and everywhere, Christian agencies and influences without which you cannot show these child peoples what Christianity is, and through which alone you can get Christianity lodged in the heart of the world.

Now, that is simply and roughly the missionary aim, and the problem before us is, in how large a territory does the responsibility rest upon us to fulfill that aim?

In this sheet which we sent out to all the Missions, there was an attempt to arrive at the distinct numerical responsibility of our church in the evangelization of the world. There was a table set forth showing the number of millions of people in the different fields where our church was engaged in missionary work, for whose evangelization we might he held accountable:—

Mexico,	2,500,000	Siam, Laos, etc.,	5,000,000
Central America,	500,000	India,	18,000,000
South America,	10,000,000	Persia,	5,000,000
Japan,	4,000,000	Turkey,	2,000,000
Korea,	6,000,000	Africa,	5,000,000
China,	40,000,000	Philippines,	2,000,000

a total of 100,000,000. Now the figures that I have given are just approximate statements. Mr. Jordan said a moment ago it was seven million in Persia instead of five million, and Dr. Moffett would hold us responsible for a larger proportion than this of the population of Korea, but approximately stated, there are a hundred million of our fellow creatures for whom Jesus Christ died as much as He died for any man in this convention; whom God loves as deeply as He loves any man here in this hall this morning; whose life is just as dark without Jesus Christ as your life and mine would be dark without Him; and that hundred millions are laid down at our own door. It would be a very easy thing to distribute the average responsibility for this

hundred million. We have got, roughly, a million church members here at home. That means that each member of our church is responsible for the evangelization of a hundred non-Christian people. I should like to lay that hundred down before the door of every man's life here to-day. Is it pure fancy that one hundred souls will stand confronting you in the Day of Judgment and ask of you why, knowing that you were responsible for that hundred souls, you withheld from them the knowledge of their only Lord and Savior, Jesus Christ? Our aim is, as I have defined it, and our field as I have just roughly outlined it, a hundred million of people among whom we have to discharge this particular task.

Now in the third place, how large a force, and how great an outlay will be necessary to accomplish this result? Well in this appeal from the Punjab Mission it is stated there ought to be two missionaries, a man and a woman, for every 100,000 population. In the great conference of all India, held in Madras, it was estimated that two missionaries should be provided for each 50,000. Now let us accept that more exacting estimate. I will go on and qualify it later. But let us accept the more exacting estimate, a man and a woman for every 50,000 in our 100,000,000 of population. That means we will need two thousand men and two thousand women. Now we have got in the field already more than nine hundred men and women so that we practically need an increase of about 3,100 more than we have now. We are already giving about $1,150,000 to the support of our enterprise. We would require to multiply our gifts only about five fold. With an ultimate annual contribution from the church at home of a minimum of $6,000,000, and a total force of two thousand men and two thousand women, we could hope in our generation to make Jesus Christ known to our entire field.

Now I appeal to you to say if there is anything chimerical about that? Six million dollars would only be an average of about five or six dollars to a person from our members at home. Do we believe that if our church members at home were animated by the spirit of Him, "though He was rich, yet for our sakes became poor," and though "the foxes had holes and the birds of the air had nests, had not where to lay His head," that we could refuse to give an average of five dollars per member to the work of the world's evangelization? Do we profess for one moment to believe that we could not provide two thousand men and two thousand women for the work of the evangelization of the world? That would not mean even that every church would have to give up one of its sons or one of its daughters. If two-thirds of our organized churches gave each of them one man or one woman for the world's evangelization, and our church members were to each give five dollars annually for the evangelization of the world, our aim would be accomplished.

Now I am very well aware that our church is a very careful church and that we would not want to embark on a project of this sort with-

out having looked it squarely in the face. I am free to confess that I have had my own misgivings, and there are great problems involved which do not appear in any superficial statement of this question of world evangelization. But let us for a few minutes this morning as a gathering of men, a council of war, the men who have to do this thing if it is going to be done, see what these are. Men say, "You have not got your project sufficiently financed on the scale on which you have it already projected. You are carrying one hundred thousand dollars or more of deficit on the last few years. Why are you entering upon the work on so much larger a scale when you are not able to meet the obligations already assumed?" Well there are two things to be said to that. One is, it is a very just consideration. We had, at the beginning of this current year, a budget of a million and eighty-five thousand dollars, and only five hundred and seventy-five thousand of that amount was definitely covered by churches and individuals as money for which they will be responsible; so that the amount unsubscribed for this current fiscal year is over six hundred thousand, the expenditure of which has been authorized, but not a dollar of which has been guaranteed by the church in advance. It is perfectly true that the church ought to come forward and cover the whole existing budget for assuming liability for it in advance, so that the Board could go forward to plan larger movements beyond. But the second thing is that the best way to get a man to discharge his present liability which he is not discharging, is to get him to assume some more. One reason men do not do great things is because they do not set out to accomplish great things. The right way for us to fulfill all our present responsibilities is to assume all the responsibilities that we ought to undertake to carry.

In the second place it is to be said, and Dr. Moffett I suppose would urge this upon us, that it is not just for a church to send out nine hundred missionaries without giving them houses to live in, and then send out thirty-one hundred more before the first nine hundred are provided for. It is undoubtedly true that there are other things to be looked after in the missionary enterprise besides simply putting foreign missionaries in the field. Missionaries have to live in very trying climates and under very trying conditions. The most valuable things we have in the missionary enterprise are the lives of our missionaries, and they should not be toyed with. You do not replace missionaries like these by sending out a new man. You have got to take care of the most valuable assets you have already in the field. Much property is needed. In this advance movement we have to keep in mind such justice toward the men already sent.

In the third place it needs to be borne in mind that after all the great part of this work will not be done by the missionaries who are sent out from this country. Dr. Moffett spoke of that in connection with Korea. In the work of evangelizing the world the greater part is to be done by the native workers on the field. The missionary

workers are only to give them standard and direction and be for a time their leaders. We are not ignoring the fact that we are seeking by every agency, by most earnest prayer, to see raised up all over the world great hosts of faithful men from among the native peoples who will be like some of those of whom mention has been made this morning, who will preach the gospel to their own countrymen, reaping results that no foreign missionary can ever attain. But notwithstanding all this, we may need our two thousand men and our two thousand women to begin things, to put stiffening into the project, to furnish its leadership.

Men say, further and truly, that there are great differences between men, and that one superior man may be worth twenty common men, and that we cannot parcel out the whole world into equal parts of 25,000 with a man to each. That is undoubtedly true, and we are seeking for those stronger men, and hope there will come out from the church the very choicest of the church's sons to take their leadership in this great movement. A few men like Paul are worth more than many mediocre men, and the free and individual advice of a few such men will effect more than arithmetical assignment, to average men. But these men will be the first to reduce the project to working terms and to apportion the forces to the task.

It is true also that we have got to recognize the fact that in many different fields strong native churches have grown up and that the native leaders of these churches are more important than the average missionary. You cannot deal with the church in Japan as you can deal with a church on the west coast of Africa. The Church of Christ in Japan is a church that stands on its own feet and justly demands recognition as a sister church. It expects us to carry on the work in Japan just as we would have expected the Church of Scotland to carry on a work in the United States a hundred and fifty years ago, and I think it is fully justified in its expectations. We cannot set down a map of Japan and cut it up into fragments of 25,000 each and apportion one foreign missionary to each section. We have to reckon upon dealing with a very strong and vigorous and nationally ambitious church in Japan. If there are any who think this is not an additional asset in the evangelization of the world, I do not agree with them. It is just so much to the good in our project of evangelizing the world that we have in many different lands these strong native churches built up which are now prepared to take their part with us in the effort to make Jesus Christ known at once to all the world. And so I could go on mentioning other conditions which must be reckoned with, and also some real objections, and you may raise every objection that you please, and every condition springing from difficult questions of missionary policy, but I do not see how any such difficulty can excuse the church from obedience to the last command of Jesus Christ. And after all, the cautionary voices that are telling us to stop; the men who say to us that we must beware lest

our project grow too chimerical and we lose the strong support of the sober minded men of the church; after all, all such voices are perilous. Would they have us obey or disobey the last command of our Lord Jesus Christ? He qualified it with no conditions. He interjected no cautionary phrases. He laid His great life down on the lives of the men for whom He was dying, and He expected even that little band of men, His brothers, a tiny band in comparison with the company gathered here to-day, He expected that little band to go out and shake,—as they did shake,—the mighty world. And we can do to-day whatever Christ has bidden us to do. Are we His followers if we sit down here in council and ask whether our Master has not blundered in giving us our instructions? Whether He has not shown disregard of caution, or excess in zeal, or a foolish enthusiam in charging us to evangelize the world? We surely are not of the men who question the judgment, the far-sighted strategy, the clear authoritative commands of Him whom we call Master and Lord.

And what are the things that will be necessary to-day if we are to face this problem and carry it through to a successful conclusion? In the first place we must recognize theoretically what the church exists for. Now the church does not exist,—well it does not exist for many things. There is no use in reviewing the things for which the church does not exist. The church exists to do the work which Jesus Christ gave it to do. That work He took pains over and over again to state for the benefit of His disciples after His crucifixion before He went away. "Go ye into all the world and preach the Gospel to every creature." It is not going into the world and preaching the Gospel to every creature to go to some one land and stop there and preach the Gospel over and over again to its people. That must be done, but that is not the primary work of the Christian church. The primary work of the Christian church is the evangelization of the world, the bearing witness to Jesus Christ before all the world for which Jesus Christ gave His life. It is the carrying out of the last and the clearly expressed program of Jesus Christ, "Ye shall be witnesses of me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." And the first thing we need to do is to recognize that that is the Christian theory of the Christian church.

In the second place we have got practically to adapt our Christianity to that theory. We have got so to arrange things that our church as a whole, and every local agency in our church will assume its proper measure of responsibility. Responsibility that is not allotted to the individuals that should bear it, is responsibility that will never be discharged. The only way the entire responsibility of the church can be met will be when that responsibility has been broken up and each constituent part of the church takes its due portion of responsibility which belongs to it and it alone. And in the first place it

involves, if the church as a church is to fulfill its task, I believe, either a spontaneous or an authoritative apportionment of the amount necessary for the evangelization of the world. We do not want any more acedemic statements as to what the church as a whole ought to do. What we need now is the assumption definitely and responsibly by Synods and Presbyteries and local congregations and individual members of the church of their proper portion of the missionary responsibility of our church as a whole. A distribution of responsibility that will lay in some real sense at every man's door the consciousness of his duty toward a hundred of his fellow creatures. Now how we are to arrive at that I don't know. But I do not see why, if other churches in which the independent spirit is as strong as it is in our own church are willing, as I understand they are, to distribute among themselves to each congregation and in each congregation as far as possible to each individual, his due share of responsibility, we should not be willing to do the same. We are a body of men who can govern ourselves, and self government means a readiness on the part of each member of the self-governing body to shoulder his share of the responsibility. And I think we can accomplish very much if we go out from this gathering insisting that each Synod that we represent shall take up its proper measure of responsibility; that each Presbytery shall take its proper share of that Synodical responsibility; that each separate member and individual in the local church shall take the share of responsibility falling to the local church. This is not the only way to do the thing, but it is the natural way for a church which desires to do its duty as a church, to proceed.

Now this will never come about except by a great campaign of education; except as we men who are here go away to talk about this thing to other men; to make it the subject of our conversation with them; to sit down and try to persuade them to join this party, the party of men who owe absolute allegiance to Jesus Christ, and the party who are bent upon carrying out now Jesus Christ's program for the evangelization of the world. The plan of assumption of responsibility for a specific field abroad has been found serviceable by many churches, and the plan of supporting individual missionaries by others. But we do not need, in our effort, to specify responsibility to go beyond this. So far as it is necessary, as I have already said, we have got to define our responsibilities. But, gentlemen, what would have happened during the civil war if every man had tied a condition to his taxes, and specified that his tax was to go to furnish a certain soldier of a certain company of a certain regiment of a certain brigade with hard tack on a certain day? You cannot carry on war if you tie strings like that to available resources. We have sent out now nine hundred men and women to the other side of the world. We are talking now of sending out 3,100 more. We have got to trust these men and women. They no doubt will do their best. It

seems to me that we have got to shoulder our responsibility for them and the field where they are, and that we have got to give them what we can give, and tell them that their hands are free to use it in the best and most effective way to accomplish the ends.

We believe that now at last the time has come,—it may well be, indeed our Calvanistic faith would assure us that it must be, that the time had not come until now,—but at last we may be sure the time has come when we may go out to evangelize the world, believing that we can accomplish it in our own day. It may be that our fathers could not have done it in their day. I believe they were as conscientious men as we are, and they were just as firmly resolved on fulfilling the will of God as we are, and though they strove earnestly to attain these great things, their eyes did not behold them. But perhaps at last the generation has come to which God is to give the privilege of seeing that the Gospel of His Son is made known to every soul throughout the world.

I suppose that many of us who have gathered here are laymen. It is a good thing that this is not a laymen's convention. It is not proposed in this enterprise to split up the church of Christ into unchristian fragments. It is proposed in this enterprise that the whole church should move forward together to accomplish the responsibility which belongs to the church as a whole. But the real trouble is that a certain element of the church has lagged behind its duty and that now the day has come for that element of the church to take up its duty as other elements of the church's life had already taken up theirs. And I believe that this Laymen's Missionary Movement of which Mr. Campbell White is to speak later in the convention, is a hopeful sign of the coming of the time when the men of the church are to bear their burden and share each his portion of the responsibility. This movement sets out with some of the best men we have in the east behind it, and good men from all over the land allying themselves with it, contemplating:—

First, a great campaign of missionary education.

Second, a commission of fifty or one hundred men to go out and examine the mission fields and come back and report to the church on its present duty; and

Third, an earnest coöperation with the organized missionary societies in the effort to evangelize the world in our generation.

My brothers, the thing at last can be done. The only question is whether we will take our part in doing it. If we are prepared by devotion, in obedience, by prayer, with love, to rise up now and follow Jesus Christ, we can evangelize this world before we die. I have taken one thing for granted throughout. I have been speaking of the *distinct* responsibility of the Presbyterian church, not of its distinct *responsibility*. Has not the time come at last when we can take it for granted that a Christian man is a Christian? Is it still necessary to demonstrate to men gathered in Christ's name their obligation to

obey Jesus Christ? Is it necessary to prove to them that Jesus Christ is just as necessary to every other man in the world as He is to them? If our Lord is life to us, if we are prepared to call Him our Master, and mean by that calling that we are ready to do His will, we can take for granted here to-day the recognition on the part of each man of us of his duty to get Jesus Christ to the world. The only thing remaining is that, what, theoretically, we accept as our obligation, we should now practically assume, and my prayer is that here in this convention, where the free men of our church are met in the free love of Christ to speak freely of their duty to Him and the glory of His service in the world, we may define for ourselves what our specific duty is and may accept that duty and go out to do it NOW.

XII

WAITING BEFORE GOD IN PRAYER—"LORD WHAT WILT THOU HAVE ME TO DO?"

PRAYERS FOLLOWING ADDRESS BY ROBERT E. SPEER, FEB. 20, 1907, AT MISSIONARY CONVENTION, OMAHA, NEB.

Prayer by J. Campbell White: We thank Thee, our Lord, for the unspeakable honor of such a share in Thy work. We thank Thee that Thou dost permit us to continue to do the work which Thou Thyself didst begin, and we thank Thee that Thou hast promised to work with us until the whole harvest is secured. We thank Thee for the definiteness of our promise that this Gospel of the Kingdom shall be preached throughout all the world for a testimony to all the nations. We pray that to-day each man of us may have grace given him to accept his full measure of responsibility and to say to Thee, "If Thou wilt show me anything that I can do for the redemption of the world by Thy grace, I desire to undertake it now."

We pray that this great body of men representing so many thousands of members of Thy church may be so guided by Thy Spirit this day in the acceptance of responsibility which Thou hast distributed to us, that this whole church may be moved as by Thy guiding Spirit to undertake the thing that Thou art calling upon us in Thy name to do. And we pray Thee that the whole Church of Christ may be led to a similar surrendering to Thee for the carrying out of Thy plan, and may Thine eyes see the fulfillment of Thy promise "when the world shall be filled with the knowledge of the glory of the Lord as the waters fill the earth."

What else in all the world is worthy for one moment to be compared with the dignity and the glory and the permanent value of such an enterprise as this?

Help us to realize that our own development and the destiny of millions of other lives as valuable as our own to Thee, are at stake and that by our decision to-day in Thy presence we may decide whether or not Thy purpose shall be realized and fulfilled.

For these vast multitudes, Thou hast loved to the point of laying down Thine own life. And so may Thy Spirit control our mind and our judgment and our will so that we may not go away from here without saying, "Lord, what wilt Thou have me to do?" and then may we so live that when life is over we may say to Thee honestly, "Father, I have glorified Thee upon the earth; I have finished the work which Thou gavest me to do."

And so may we be satisfied in the end as well as Thou, to the glory of Thine own name. Amen.

Prayer by Mr. Speer: Oh, Christ, we pray Thee that Thou wilt bring us to-day where we may look upon Thy face. Help us, we beseech Thee, to enter in a little measure, at least, into the greatness of the Love that brought Thee here for us, and entering into that love we pray Thee that our hearts may be drawn out toward the great world of humanity for whom Thou didst live and die, and who are to-day in ignorance of Thee and of Thy grace and power. These hearts of ours are so cold and sluggish and we have been so easily ensnared by the petty interests, selfish and narrow, that have hedged us in, that our hearts have not realized what the real business of our lives must be. We pray Thee to help us to realize it now. To enable us to discern clearly what is Thy will for Thy church and Thy will for our own lives, and here this morning, before we go, we pray Thee to help us each man to draw near to Thee, to feel more the tenderness of Thy love, to be drawn out by Thy grace with great desire toward all those, Oh, Christ, for whom Thou didst die. And may our gathering here this morning not alone have brought to us new thoughts about our church work, but may it also have brought to each of us a new consecration to our church's Lord, a new yielding up of our lives with all that they have of strength and capacity to do, of every resource, to Him to be spent henceforth in His service alone and in hastening the day for which Oh, Savior, Thou hast been waiting, when at last the crown shall be placed upon Thy head and "Thou shalt see of all the travail of Thy soul for men and be satisfied."

Keep us under Thy influence, we pray Thee, as we go and do Thou do Thy work in our lives, we beseech Thee, that so our lives may be given to Thee for Thy present use in the immediate evangelization of the world. We ask it, Oh, God, in the name of Jesus Christ our Lord and the Lord of all mankind. Amen.

Motive

"For the love of Christ constraineth us.

Chairman: Mr. Thos. A. Hall.
Devotional: C. F. Hubbard, D.D.
Benediction: Rev. F. W. Lewis.

XIII

CHRIST'S APPEAL TO MEN FOR THE WORLD

BY MR. ROBERT E. SPEER

Christ's first appeal to men,—His men,—is for a world wide vision. "Lift up your eyes," is His call to His men, "Look upon the fields." And His conception of the field as we know is that it embraces the world. No man can have heard the appeal of Jesus Christ, whose vision is limited to His own life, to his own country, to his own land. The horizon of Christ was a horizon that took in the world, and the mind that was in Christ was to be the mind of each of His disciples, and their horizon and interest were to be no narrower than His. We never find Him thinking in any narrower terms than terms of the world and all the race of man. "I am the Light of the World." "The Bread which I will give is my flesh which I will give for the life of the world." "The field is the world." "As my Father hath sent me into the world even so I send you into the world." "Ye are the light of the world." "Go ye into all the world and preach the gospel to every creature." And we have been deaf in some measure to the plea of Christ for men, if we have not heard His plea for a vision that shall include the world.

In the second place, the plea of Christ is not only for a world vision. It is for a vision that shall penetrate into the real need of the world. There are many men in our day who think in terms of the world; of world politics, of world consciousness, of world explorations. But Jesus Christ demands of men a vision of the world that shall go beyond all the surface life of men; that shall penetrate into his real need and discern that real need as He discerned it, who tells us that "He came into the world to seek and to save that which was lost." The knowledge of the world to which Jesus Christ appeals is not a mere world extensive knowledge. It is a knowledge that shall go beneath the surface on which most men's eyes rest, and shall discern the real need of the world as Jesus Christ discerned it. We need to go no further for this discernment than the irresistible implications of the incarnation. When men tell us that the world does not need Christianity, that the world has its own religions and can get along with its own religions, that perhaps some of the religions of the world are better adapted to the people who profess them than Christianity would be, it is sufficient for us to whom Jesus Christ is authoratative Master and Lord, to remember that He came. If there is no need for His going out into the world to-day, what need was there for His coming into the world nineteen hundred years ago? All the religions

that are in the world now, with the exception of Mohammedanism, were here when Jesus Christ came. If Hindooism and Confucianism and Buddhism and Judaism were sufficient for the needs of men, why the folly of Christ's life and death? It is enough for us to look back upon the Son of God "who came to seek and save that which was lost," and who died the propitiation not for our sins only, but also for the sins of the whole world, and we will believe about the world to-day what Jesus Christ believed about it nineteen hundred years ago. And it is not only the implications of the incarnation that require us to take Christ's view of the world's need. The very terms of the Great Commission themselves constitute an appeal to men to realize the need of the world. We are told ofttimes now-a-days that our religion is not the final religion, that it ought to be more modest than to set out to replace and subdue all the other religions of the world; that the ultimate religion will be a religion made up of the gifts and lights of all the different ways in which the Spirit of God has dealt with men. No such idea as this lay in the mind of Christ when He gave His Great Commission to the church. He did not bid us to go out and compare His religion with other religions in order to supplement it with what we found in them that was lacking in it. He bade us to go out and with that religion of His, making no terms with anybody, to subdue the whole world and to bring men everywhere into loyal obedience to Him and to Him alone. And it is not alone by the implications of the incarnation of His Great Commission that Jesus Christ makes His appeal to us to discern not only the breadth of the world, but also the depth of the world's needs. He is speaking to us by all the voices of the world's present necessities. Those four hundred thousand people who are starving to death outside the gates of Tsing Kiang Pu in China, and the millions more through all that region who are famishing, do you suppose Jesus Christ is not speaking through them? As truly as He spoke in the Sermon on the Mount He speaks out of all human hunger and nakedness and need. In the fact that every one of the non-Christian religions either allows or enjoins the practice of polygamy, is there no voice of Jesus Christ speaking to Christian men to recognize the need of the world? I understand that someone was speaking last night of some evidences of the world's moral need. Anybody who is here to-day who has spent any part of his life on the mission field could confirm all that was said and say much more that it would not be proper to say, regarding the moral need of the world that has not been purified by the influence of our Lord Jesus Christ. Out of all its voices of need the world is speaking to us and Christ is speaking to us in its voice. This cry that comes "through midnight gloom from Macedon, the cry of myriads as of one," is not only the cry of four hundred millions from China, three hundred millions in India, two hundred eighty or ninety millions in Africa, and forty millions more to the south of us, is the appeal of Jesus Christ Himself who is

speaking through all these voices to the men of His church to-day to recognize not only the world as His field, but a world needing them as much as it needed Him.

And the appeal of Christ is not only an appeal for a broad vision and for vision of the real facts of the world's need. It is an appeal in the third place for sympathy and for love. He desires no pity that does not include all the suffering children of His Father. When He lifted up His eyes and looked upon the multitudes, He saw them as sheep scattered abroad and He had compassion upon them. Christ's appeal to men to-day is to care for this world with its need which He is loving and yearning over to-day with the same pity and compassion which He felt for it when He was here. You will remember that when He was asked what the whole Old Testament law amounted to when you reduced it to its real moral meaning, He replied that you had just two things left: "Thou shalt love the Lord thy God with all thy heart,"and, "Thou shalt love thy neighbor as thyself." Our Lord's appeal to the men of His church to-day is an appeal for a spirit of love toward the world akin to the spirit of love that was in His heart, and that made Him willing to live and to die for this world.

In the fourth place, the appeal of Christ to men for the world is not alone an appeal for sympathy and for love, it is an appeal for action. All the sympathy and love that are worthy of those names in Christ's view are sympathy and love that find their expression in action. He wants no spiritually weakening pity that does not go out in active sympathy for those who are in need. The whole emphasis of our Lord was always upon action for those who require help. His last commission itself put the emphasis there. He never told His church to sit down and vindicate the truth of His revelation to the world by defensive apologetics. He told His church to go out and convince the world of the truth and authority of His revelation by subduing the world with it. If we want to convince the world that the gospel has power in it, the sure way is to go out and subdue the world with it. If there ever was a time when men needed to sit down and argue out the Christian faith for themselves; when they needed to sit down and build up all the defense of it of which they could conceive; when it was desirable for them to draft a clear statement of what they believed and the grounds of their conviction, that time was when Jesus Christ told His disciples to let all that sort of thing go for the present and go out and make His gospel known to all the world. And His appeal to-day surely is for the kind of action that filled the apostolic church, and we may be sure that if we will go out with our Gospel and subdue the world with it, we will convince men here at home that that Gospel is the power of God. The appeal of Jesus Christ to men is an appeal for sympathy and for love expressed in action.

In the fifth place it is an appeal for action under the personal leadership of Jesus Christ Himself. What we are going out in the

world to do is a great personal thing. I do not believe there would be power in the missionary movement to enlist the life that it has enlisted, or to hold us here to-day under its spell as it is holding us, if it were just an impersonal movement of reform directed to the amelioration of the moral conditions of the world. What draws us is Christ, the knowledge that we are called as the personal followers and champions of a living Lord. The thing that we are seeking to do is to get a crown and put it down on the head of this Lord of ours.

It is to conceive of the missionary enterprise in these personal terms that Jesus Christ is appealing to men to-day. He means them to find their great motive in personal relationship to Him. It is told of one of Wellington's campaigns that it became necessary, in order to carry a certain victory, to take what looked like an impregnable position, and he called one of his captains to him and explained that the taking of that position was indispensible to victory and he asked the man whether he was willing to go and try, and the man looked up for one moment at the project that was set before him, and recognized that it was a well-nigh hopeless task, and said, "Sir, if you will give me one grasp of your conquering hand I will go." It is because we know that we hold that conquering Hand that we are prepared to go. We understand perfectly well that this missionary project is an impossible one measured by all human standards, that the thing that is set before us is a thing to make the world laugh. But we know as well that the hand we have laid hold of is an invincible hand, and in that grasp is our confidence that we can do the impossible thing. And we rejoice to know that the appeal that comes to us to-day is an appeal to accept the personal leadership of an invincible captain.

In the next place this appeal of Christ to men is an appeal for intense and earnest service. We do not want in this missionary enterprise the luke-warm or half-hearted; the men who, having put their hand to the plow, are going to turn back. I do not believe we need, to achieve the evangelization of the world, to carry our whole church with us. As I look back over the history, I do not see that God has worked by majorities. Rather as Mr. John Wooley has said, the truth has always been in the custody of the minority, and I suspect it will continue there. We do not need to feel discouraged as we enter the great campaign ahead of us. The men who believe in this thing and are going to stay by it to the end, and who are going to see it through or die still trying, need not be discouraged by the fact that they are in the minority. We do not need to wait until the whole church comes to right feeling regarding it. We need to remember that Christ needs only a few men to catch His spirit and to follow Him, just a few men who will say about their lives what He said about His life, "I will work the works of him that sent me while it is day, because the night cometh when no man can work any more," who will take up this work in the same spirit in which He took it up of whom it was said that "the zeal of his Father's house hath eaten him

up," and who found it His meat and His drink to do the will of God. The appeal of Jesus Christ to the men who have gathered here in this convention is not alone to act under His personal leadership, but to act in His own loving spirit, His spirit of intense and unwithholding devotion.

And therefore He is appealing to us not alone for intense and earnest action, but for sacrificial obedience. Men say sometimes,—I heard it said the other evening,—that the great need of the missionary enterprise is knowledge; that if only men know they will do.Well a great need of the missionary enterprise is knowledge. I am glad that Dr. Sailer is to speak on this theme. But after all there are many men who know and are not willing to do. Knowledge is an essential thing, but it is only power to those who have something prior to it, who are capable of being inflamed by it. Men sometimes say that the great need of the church is for individuals who will give millions of dollars. Well, perhaps the day is coming when individuals will give millions of dollars for the evangelization of the world. But the great need of the missionary enterprise is not primarily money. The apostles had no missionary treasury upon which to fall back. Our Lord Himself had no money and never relied upon it. Men sometimes say that what the missionary enterprise needs is more prayer. It does need more prayer provided it is the kind of prayer that springs from the spirit of which I am now going to speak as the one absolutely essential thing in the missionary enterprise; I mean the spirit of sacrificial obedience. Jesus Christ is calling men to-day to this more than for any other one thing. He wants us men who are gathered here in this convention to realize that the bonds of Christ's obligation rest on us all alike. There is no one class of men in the Christian church which can enjoy special religious privileges or who are charged with peculiar religious obligations. The privileges of Christ's fellowship, and the duties of Christ's service rest alike upon every Christian man's heart. And not alone do these obligations rest upon all, but these obligations demand everything of all. Jesus Christ is not asking for men who will try to compound with Him for fifty per cent of their money or five per cent of their time, or ten per cent of their life. "If any man will come after me," He said, and He is saying it still, "If any man will come after me, let him take up his cross daily and follow me." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Now, I am not saying anything so hard as this; I am only quoting the words of the one whom we call Master and Lord. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Our Lord did not make any atheistic provision by which a man can divide up his life and retain the lordship over some of it for himself while he delivers the lordship over the rest to Jesus Christ. If he cannot be Lord of all, I do not think He has any special interest in being Lord at all. What He is calling for to-day is the absolute sovereignty of our lives; that we

should rise up and follow Him in the spirit of utter sacrificial obedience, that that spirit should reign henceforth in all the practical administration of our life.

There died just a little while ago in the city of Indianapolis, an old man whom I suspect some of you knew. He was regarded as a very eccentric man. He was accustomed to buy clothes of the simplest kind, ready made. His shoes were the cheapest. He never rode in a conveyance unless the distance was so long he could not walk. He lived in a very cheap restaurant where he paid for his meals by the week or month. Now it was not penuriousness that made old Simon Yandes live that way; it was to see how much money he could gather together. He used what he had saved in the ministries of Christ in the world. When the executors came to examine his estate they found there was not much of it; he had given all of his money away during his life. Thousands of dollars had been given to our church for education and missions, and he had sent thousands for the spread of Christ's gospel over the world. Let those who think Simon Yandes was an eccentric man have their reckoning with Simon Yandes' Master, who "though he was rich, yet for our sakes became poor;" who had some of the same eccentricity that Simon Yandes had, who "though the foxes had holes and the birds of the air had nests, had not where to lay his head." And let us be careful how in the snug and easy selfishness and self-indulgence of our lives we find fault with principles by which the Son of Man lived and by which the Son of Man is calling to the sons of men to live. I was reading awhile ago in the life of Dr. Livingstone, that picture of the last night which he spent in his humble home in Scotland. He and his father, his old weaver father, never lay down to sleep all that night. They sat and talked together until the light of the morning broke, regarding the past; regarding the life that was before Livingstone in Africa; regarding the possibilities of this great enterprise to which this Scotch family was now giving of its best; regarding the time which they believed would come when rich men instead of maintaining great estates for their own glory would count it the greatest riches of their lives to see to the evangelization of great sections of the world, and would themselves support whole missionary stations. I suppose there are some men here to-day, who if they heard with sufficient clearness, and were ready to respond with sufficient sacrificial obedience to the great appeal of Christ, might do that thing themselves. We have individuals who could evangelize the whole of Korea; individuals who could perhaps take Persia, where Mr. Jordan was speaking of planting that college in which he is interested, fields which are largely our distinct Presbyterian responsibility.

And last of all it is upon our response to this appeal that Jesus Christ conditions His willingness to stay with us. We are talking about the weakness of our Christian agencies at home. We desire

more power in the endeavors that we are putting forth here to save our own land. My friends, all those efforts will be impotent so long as we ignore the one divinely imposed condition. Our Lord Jesus Christ has told us that He will stay with His church on one condition, and we can have Him or not, just as we please, as we fulfill or do not fulfill that one condition. "All authority hath been given me in heaven and among men. Go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you, and Lo, I am with you always, even unto the end of the world."

May be some of you were thinking this morning of what would happen here at home if we turned loose all these great energies for which we are appealing into the work of the evangelization of the non-Christian world. I will tell you what will happen at home. The Lord Jesus Christ will come down and walk in the midst of His church once again. The power of Christ will be released in such measure as we have never seen it in our land before, and far and wide in our own land men will lay hold upon our skirts and ask us to let them into our secret. What Christ is waiting for is the day when men,—men, many or few,—men, rich or poor,—men, young or old, will hearken once more to His Great Command and will lay down their lives at his feet in absolute and unreserved obedience. If He were here to-day,—nay, He is here to-day, over against the life of every man of us! And I ask you to make your aswer to His appeal which I have been trying to express in His name to-day, to Him whom we call Master and Lord, and who stands in the midst saying, "Why call ye me Lord, Lord, and do not the things that I say?"

May the spirit that passed out from Him to those humble Galileans and made them world-transforming men, pass out from Him to us who are gathered here to-day, and send us out to complete the work which Jesus Christ began, and to get for Him that crown which He came for nineteen hundred years ago, and which when we wish we can lay down upon His brow. Oh, my friends, why shall we not do it now?

XIV

THE NEED OF SYSTEMATIC MISSIONARY EDUCATION

BY PROF. T. H. P. SAILER, PH.D.

The program assigns me the subject, "The Inspiration of Information." I wish to speak about something quite different, viz.: "The Need of Systematic Education." The last speaker has referred to the fact that knowledge is not all that the church needs. Information ignores this truth. Education recognizes it and makes its aim not to pour in but to draw out. Unless it secures results in organized habits of action, education does not *educate* and confesses itself a failure.

If there is any one thing to which the American people are thoroughly committed it is education. They believe that those who are responsible for the conduct of the government must have a broad outlook and trained facilities. In a despotic monarchy, where no one but the ruler is responsible for the control of the state, it is a matter of indifference whether the people are educated or not; in fact, they can be managed better when they are kept apart from the influences of modern thought, as the Czar of Russia is now finding to his cost. But if a people are to conduct the government for themselves, education is absolutely indispensable.

In the church the importance of education is being constantly more recognized. The church building of a generation ago was an oblong box with a pulpit at one end. In these days the well-equipped church has special facilities for systematic religious education in the shape of a whole series of Sunday School rooms and class rooms for Bible study.

Among the Foreign Missionary Boards the importance of systematic education is attracting attention. I think I am right in saying that five years ago only one religious denomination in the United States was officially doing anything along this line. Now practically all the leading denominations of the United States and Canada have one or more persons giving all or part of their time to this work. Last spring a man came into my office who had been Senior Wrangler at Cambridge. He had attained one of the highest honors open to a university student in Great Britain, but was taking up the work of Educational Secretary for the Church Missionary Society. Last fall I had a visit from a man who is laying down a pastorate to serve the Southern Baptist Church in the same way, and since Christmas another pastor has accepted a like call from the American Baptist Missionary Union.

By state and church and by Foreign Missionary Boards education

is recognized as too powerful an ally to be neglected. If we ignore it, we cannot claim to be abreast of the times.

What is the problem that the department of missionary education has to face? I think that we shall realize it more clearly if we ask ourselves what we should do if we were called upon to take charge of a congregation where the members knew practically nothing about the Bible and had no enthusiasm for it. That is the state of affairs in many a church as far as Foreign Missions is concerned. Our first move would undoubtedly be to agitate the matter and seek to arouse interest in it by means of sermons, missionary meetings, and the circulation of literature. In other words we should begin by scattering information on the subject, and that is where we often end in our Foreign Missionary propaganda. But we have too great appreciation of the value of Bible study to stop at such a point. We realize that development results in proportion to exercise, and so we should not be satisfied until our people were studying the Bible for themselves, using it in their private devotions, deriving from it strength for their daily lives. It is not enough that they should depend on the occasional food they get from us; they must learn to feed themselves every day. So we should lay great stress on having each one study for himself. This is necessary for growth in interest in the Bible; it is also necessary for growth in interest in missions.

But there are four difficulties encountered in such isolated study. The first is the tendency to *postponement.* A thing that we can do anytime we are likely not to do at all. Probably half of us in this audience have in our possession letters that ought to have been answered long ago, but which remain unanswered simply because we have been free to attend to them when we chose. If the average person is merely exhorted to study the Bible or the subject of Foreign Missions, the chances are great that the performance will be most irregular.

In the second place, individual study is apt to be desultory. The subject is so vast that we do not know where to attack it. I well remember the haphazard way in which I used to read my Bible, and I fear that most men are equally haphazard in undertaking to study the subject of missions without guidance.

The third danger is that of failure to secure permanent impressions, because we have no opportunity to express what we learn. If we wish to *impress* a thing, we must *express* it. Use or lose. Of all the things we have heard in this convention we shall be most apt to retain what we repeat to someone in the near future. There is a great recording angel who will hover over us as we go back to our homes watching to see if we make any expression and use of what we have heard here; and I venture to say that if at the end of a week's time any man has not put into word or action some of the truths that have been spoken from this platform, the angel will write him down for what insurance men would call a bad risk.

The fourth danger is that of the loss of enthusiasm due to isolation. In carrying out any plan of action, especially if it requires a little effort, we owe much to the contagion of companionship and example. Our interest is apt to wane without personal encouragement.

Now, these four dangers constitute the reason why we may lay so much stress upon the organization of Bible Classes and the formation of Sunday Schools. We do not consider it sufficient to form one great Bible Class for the entire congregation. We recognize that it is impossible for one man adequately to train a whole church in a single class. We understand that the best results come from close personal contact, from adaptation to individuals, from opportunities for participation by each member, and so we aim to organize a Bible School headed by a superintendent and manned by a corps of teachers. In a church where there were no teachers, we should rightly make it our first endeavor to train some, and we should put our best strength into a normal class. If an interest in Foreign Missions is admitted to be really necessary in a church, common sense would urge us to follow as far as possible similar methods, and to organize classes for the systematic study of missions. Such classes among adults and young people are recommended by the Boards of all our leading denominations, and their number is growing rapidly. And in the present general default of those competent to lead classes we must get to work to raise up a body of teachers. It is the key to the whole situation.

There are four great advantages in arousing missionary interest connected with class work. These are the converse of the disadvantages of isolated study already mentioned, but it may be worth while to detail them. First, the class gives us a regular time for doing our work. A subject is assigned for a certain date, and we shall fall behind the others if we are not ready at that time. With such a spur we are far less likely to postpone. In the second place, a course is definitely mapped out for us and a specific task appointed for each meeting. We are not left to roam without guidance over a whole vast field, but led to take up in logical order the different phases of a single subject. Knowledge is worth far more to us when acquired systematically. The third advantage is that we are given opportunity for expression. Meeting in small groups the members of classes can question and discuss, and thus grasp ideas much more firmly and permanently than by merely listening to the most eloquent address. Finally, in class work we bring to bear the influence, which we are too apt to under rate, of social contagion. John Henry Newman once said that if he had to choose between a university where there were the most eminent professors and the most ample curriculum, but where men studied in isolation, and a university that had no instructors and no curriculum whatever, but where men met freely to exchange ideas, and enthusiasms, he should choose the latter. We owe more

than we realize to the inspiration of companionship in any work. I believe that for most of us the value of our study would be greatly increased by regular attendance at the sessions of a class.

I wish there were time to discuss methods of work, but we shall take up that subject in the conference which is to follow. In conclusion, what is there that you can do to help in this work?

1. You can undertake to form in your local church a mission study class for the training of leaders and workers. We must secure our officers before we can issue a general call for recruits. These first classes must *train*, but they cannot do so unless they make large provision for exercise and self-expression. The Educational Department of the Board of Foreign Missions, 156 Fifth Ave., New York City, will be glad to send literature explaining the organization and conduct of classes.

2. When leaders have been prepared we can organize small groups of adults, young people and children, meeting weekly for short courses. Such work will generate an interest more deep and intelligent and permanent than is possible through sermons and missionary meetings.

3. We can introduce the systematic study of missions into the Sunday School in one of several forms. a. By taking single classes over one of the courses provided by the Board. This is especially to be recommended in classes of young people or of adults. b. By giving all the time on review Sundays to missionary lessons. c. By introducing short courses that shall use part of the time of the lesson for a few consecutive Sundays, as has been done by the Fifth Avenue Church of New York City. d. By giving all of the time of the lesson for a few weeks to a short course of missions, as has been done by several Sunday Schools. To employ any of these schemes successfully we shall need teachers with some knowledge of the subject and plenty of enthusiasm for it.

4. You can undertake to spread this work into other churches. Union normal classes, denominational or interdenominational, will be found especially useful. The oversight of this work is very important and it demands as much time as the superintendency of the Sunday School.

The mission study class is not a patent method for securing results without effort, but only one of the most profitable ways of expending our effort. Let us put into it all the energy that it deserves.

Missionary Conferences

"They that feared the Lord spake often one to another."

CHAIRMEN OF CONFERENCES

Mission Study Class: Mr. J. Dickey Templeton.
Theological Students: Prof. M. B. Lowrie, D.D.
Africa: Rev. George M. Colville, D.D.
China: Rev. Edwin Hart Jenks, D.D.
Chinese and Japanese in America: Rev. R. T. Bell.
India: Rev. Ambrose S. Wight.
Japan: Rev. Richard L. Purdy.
Korea: Rev. Carey F. Moore.
Persia: Rev. S. S. Hilscher.
Philippines: Rev. N. H. Burdick.
South America and Mexico: Rev. Jesse C. Wilson.

XV

THE MISSION STUDY CLASS

What is it?—How Organize it?

BY T. H. P. SAILER, PH. D.

1. WHAT IS IT?

The mission study class, in its most approved and usual form, is a small group of persons who meet weekly for from six to ten sessions of not less than one hour each to study under a leader a text-book relating to Missions, Home or Foreign. It is not a lecture, nor a program meeting, but a class in which all are expected to take part freely.

It does not interfere with any other agency. It rather helps to make other forms of missionary efforts more effective. Nothing else will so prepare people to take really edifying parts in missionary meetings, nothing else will make them so willing to serve on missionary committees or undertake other kinds of work for the cause. It takes time, it is true, but the time of only a few persons. It is not an additional congregational meeting. It asks us once a year, in the season when we can best spare the time, to join a group for a series of weekly meetings, held mornings, afternoon or evening, as shall be most convenient, and continuing not over two months.

2. ITS PURPOSE

The purpose of the mission study class is to arouse an interest that shall be intelligent, intense, permanent and infectious.

It believes that *intelligence* lies at the basis of a sound interest and it is willing to spend the time and effort needed to secure intelligence. It aims to do more than maintain the present state of semi-indifference and concentrates on a few in order to secure *intensity*. It proposes to create an enthusiasm that shall be *permanent* and not one merely sufficient for an annual collection. It realizes that the great need after all is for those who can arouse others, and it endeavors *to train its members*.

This fourfold purpose must never be lost from sight. We must never come together as a matter of mere routine, but always with the prayer and resolve to make a deep and permanent impression.

3. ITS REQUIREMENTS

To carry out the purpose just mentioned, it is evident that we shall require more than a semi-annual missionary sermon or a monthly missionary meeting. If we wish to become deeply and intelligently

interested in any secular subject, we should consider that we ought to have (1) a good text-book of the proper grade, (2) other books of reference, (3) some suggestions as to the best use of our tools, (4) regular study, (5) opportunities at frequent intervals to express ourselves on the subject and to discuss it with others. The last condition is one of the most important and constitutes the argument for a class. A class with regular sessions keeps its members up to time in their study, arouses enthusiasm by contact with others interested in the same subject, and makes impressions gained in study more clear and deep and lasting by demanding that they be expressed and discussed.

How shall such a class be secured?

a. Pusher. The first thing needed is an individual who believes that a mission study class ought to be organized and is willing to take some trouble to secure it. He should first approach the members of the missionary committee and any others that seem likely to respond. He should avoid, however, those who are already so loaded down with church work as to be unable to take hold with real earnestness. The thing most to be kept in mind in enlisting members is the work to be secured from them as a result of the course. Strike for young blood, for possible missionary workers and leaders, for those free to make their lives count for the spread of the Kingdom of God, but withal despise not material that seems unpromising.

The pusher must be a personal worker. He must put no confidence in announcements or advertisement or messages as any fit substitute for personal contact. He must be enthusiastic and persuasive, but must never coax or worry persons into joining. He should explain fully what the scheme requires and what it promises, laying stress on the fact that it demands weekly meetings for only two months of the year. He should know the great reasons for the study of missions and should use freely the phamphlet, "Why Study Missions?" and the invitation cards, both of which may be obtained from the Educational Department. He should be prepared to pray out success.

When two or three others have been secured, the class becomes a possibility.

b. Leader. In most cases it is well to begin to search for a leader as soon as the idea of having a class is seriously considered. The mere fact that a leader is available is a great help in gathering members. The leader should always have at least three or four weeks before the sessions begin in which to prepare.

The necessary qualifications of a leader are:

1. *Deep earnestness.* If the leader is not thoroughly in earnest it is too much to expect that any of the class will be. He must perceive clearly the aim of mission study, he must desire honestly to realize it, and he must believe that God will give him results in response to faithful work and prayer.

2. *Time to prepare.* Great knowledge is not nesessary. Time

to arrange in the most effective way what knowledge one has is necessary. Leaders of very moderate ability may hope to succeed if they spend sufficient time on the preparation of each session. A leader of the greatest ability will not succeed without an hour or two of hard study each week. If a pastor or other prominent person in the church is too busy to give regular and unhurried preparation to each session, he should not be invited to lead.

3. *Teaching ability.* This demands some natural gifts, but is mainly a matter of patient practice. The natural gifts are a sympathetic tone, the ability to make a clear statement and the ability to draw people out, all of which reduces to the ability to put one's self in the place of others. A leader who can become heartily interested in the opinions and feelings of each member of the class will have little trouble in drawing them out. Avoid leaders whose only method of imparting truth is to lecture or preach, who are unsympathetic and heavy as soon as they begin to question.

Fidelity in preparation and tact in guiding the class may succeed even if there is little knowledge of the subject or of teaching methods. Mission study is not the diversion of a single season, however, but a feature of church work that we wish to make permanent, and with the future in view nothing is more important than to train well-equipped leaders. If no leader of experience can be had, the first class should be devoted mainly to the purpose of training one or more. It should be small, composed of sympathetic workers who wish to learn something of method, as well as of the subject and who will take every opportunity to practice on one another. Such a class would be in many churches the most hopeful beginning that mission study could possibly have. Persons who have acquired experience must be followed up in the future and made to utilize it in leading new classes.

The best plan is for each class to have a single leader, so that the practice gained in one session may be turned to account in the next. Two persons working in close touch may do well, but dividing the sessions among several leaders is not to be recommended.

A class secretary, who looks up absent members and sends them the assignments of the lesson, and does lookout work generally, is a valuable aid. An active librarian, who finds out what books are needed, brings them to the class sessions, hands those needed for reference to the members who have been assigned papers and circulates the more readable books among the other members, can be a source of blessing hardly second to a good leader.

c. Course. The course must be chosen early, if possible two or three months in advance, in order to give the leader plenty of time in which to prepare. It is not necessary to have the course selected by vote of the entire class. We ought to study all of the great mission fields and the order in which we take them up is a matter of little importance. The subject on which the best text-book and helps are available will usually be best. A knowledge of Africa will increase

and not lessen our interest in India and China and Home Missions, as it helps us to realize God's purpose for the whole world. The Educational Secretary of your Board will be glad to consult with you on the subject.

d. Members. The quality of the membership depends mainly on the activity and personal contact of the pusher. As stated above those most likely to take hold earnestly should be approached first. It is often well to solicit some person who has an influence over a circle of others and to use the name as an advertisement. Avoid those incapable of strenuousness.

Classes should be small. Few leaders can do justice to more than twelve members at once. Six is an ideal number for a working class, if they all attend regularly. Rather than attempt to carry over fifteen members, it would be well to divide into two classes or to persuade some to wait until later in the year when the course would be repeated for them.

The requirements of active membership are regular attendance, barring accidents, and study of the assigned lesson for at least one hour each week. It is taken for granted that each member shall own a text-book, except where two or more live in the same household. Remember that some may refuse to join from sheer timidity, and therefore be encouraging, but do not wreck the class by admitting those who have no intention of fulfilling the requirements. The latter may be invited to attend as visitors and may later be persuaded to become regular members.

e. Meetings. These should be *separate from any other meeting* except under the most desperate circumstances. If not, they are almost sure to be cramped for time or swamped by non-workers. They should *meet weekly* in order to maintain interest most effectively. Between sessions occurring less frequently the thread of connection and spirit of enthusiasm is apt to be lost. Eight meetings once a week consume no more time than eight meetings of the same length once a month and are far more profitable. Besides, attendance is more apt to be regular. Frequent meetings may be said to be essential to the purpose of a mission study class. They should be *of sufficient length.* Many of the best classes have given an hour and a half to each session. It is none too much and often proves too little. An hour should be the minimum limit.

Most of the text-books contain either six or eight chapters and it has become a convention to cover one chapter at each recitation. With so few meetings much must be omitted, but it is usually better, especially in a first attempt, to plan a short course. Members can be secured more easily and will be willing to attend more regularly for eight meetings than for twenty. If a class is organized early in October it can complete ten sessions before the Christmas holidays. Members should be made clearly to understand that the course to which they are invited will be over in about two months.

f. Library. The value of the course will be greatly increased by books for reference and general circulation. To accompany several of the text-books, small reference libraries have been issued, sold at figures far below the list prices. If a class can purchase one of these it will be a fine addition to the missionary library of the society or church after the course is over. With a little effort the librarian may collect from various sources other helpful books. Classes unable to obtain more than the text-books may yet have very profitable sessions.

g. Accessories. Quite as important for each member as the text-book is a note book in which to record the assignment of the lessons, the results of study and other points of value brought out in the discussions. The text-book represents what the class have swallowed; their note-books what they have digested. A blackboard, or white-board made of large sheets of paper, is useful. For some sessions a wall-map will be needed; for others, rough charts, to bring out clearly special points of comparison.

4. ITS METHODS

In preparing and in applying our methods in a mission study class it is of the greatest importance that we never lose sight of our purpose. We wish to create impressions that shall be intelligently grasped, intense, lasting and fruitful. We shall need selection and arrangement of material on the part of the leader and active participation on the part of the class.

a. Selection and arrangement of material. The text-book usually offers in a single chapter many more impressions than we can hope to make deep and permanent. We must therefore concentrate on a few of these and omit the rest. It is a common mistake of inexperienced leaders to load up with an amount of material that even a practiced teacher could not hope properly to impress within the time limits. One of the main reasons for thorough reviews is that the leader may discover whether or not he has been giving the class more material than they can digest. *Select only a few impressions.* If we must limit ourselves to a few impressions, it is the more important that these few should be vital. They must be such as will help us to feel keenly the need of those who are without Christ and our responsibility for them in the sight of God.

In the third place, the points we select should be *well connected and supported.* It is easier to remember two things in their connection with each other than either of them by itself. It is well to select for each session a central aim and to choose for impression only points that are closely related to it and to each other. The recitation must have *unity.* Many leaders skip about from one point to another without stopping to think of the relation between them and consequently they never build up any strong impressions. The leader should also reflect what there is in connection with each topic that will appeal to the imagination, feelings and conscience of the class.

The most powerful impressions are made when these faculties have been stirred. *Select such facts and only such as will strengthen your impressions.*

b. The participation on the part of the class. After all, the most necessary thing in education is self-activity. The most perfect selection and arrangement of material on the part of the leader will not yield the best results if the class sit passive. We shall get no strength by merely watching a gymnasium instructor; we must try to imitate him. The work of the leader in a word, is to plan for the most profitable exercise by the class and to see that they secure it. *See that each member of the class gets plenty of exercise.*

At each session work should be carefully assigned for the next meeting. The questions for discussion should be given to the entire class so that all may be prepared to take intelligent part, but special tasks in the shape of papers or talks or the construction of charts may be given to individuals. Leaders should encourage the free use of paper and pencil in the preparation of the lesson.

When they come together the members must have plenty of opportunities for expression. "No impression without expression," is a primary rule of teaching. The only way by which we can be sure that our members are clinching their impressions is to require that they express them in the recitation. But remember that of all forms of expression the least valuable is that which exercises memory alone, the most valuable that which rests on judgment, imagination and feeling as well. This means that it is a mistake to ask questions that call for only a repetition of the statement of the text-book. Instead of this, members should be required to give their opinions, to picture situations, to express their feelings—in short *to think. Require free expression of opinion and feeling.*

From what has been said it is evident that the best results will not be obtained from a lecture, nor from a set of papers, nor from a memory catechism, but from a discussion of questions that have been assigned in advance and prepared by the entire class. Supplementary questions by the leader will be necessary to keep the discussion moving and to steer it in the proper channels, and in this consists the highest art of teaching. These questions should be thought out in advance, in order that they may be perfectly clear, interesting and to the point. They should not be left to the inspiration of the moment. *Impressions are best treated by free but carefully steered discussions.*

Now, the real value of all these statements lies in their application. It is not enough to read and understand them if we do not patiently apply them in our work. Many things that have been said will have for the leader an entirely new meaning when he puts them into actual practice. Not everything need be attempted at once, but the principles mentioned above are so fundamental that none of them can be omitted without loss of efficiency.

A *typical session.* The class gathers around a large table in a

private house or church parlor shortly before eight o'clock. On the wall hangs a large map and a chart, and on a blackboard is written the aim of the recitation. Books obtained by the librarian for reference and circulation lie on the table.

As the hour strikes the leader reads a passage of Scripture and offers a brief prayer. He then dictates the assignment of the next lesson which the class take down carefully in their note-books. Five minutes are then spent in informal questions as to the best way to prepare the lesson, after which the leader calls on two members to read one-minute summaries of the principle points brought out at the last meeting. Fifteen or twenty minutes are now given to the discussion of a review question which was assigned the week previous. The leader first asks one of the class to state clearly the question to be discussed, and then calls on two or three other members in turn for their opinions. His manner is sympathetic and encouraging, and instead of criticising the views expressed he asks further questions which help the members to supplement and criticise them for themselves. One rather long-winded member starts a digression, but the leader courteously replies that there is not time to enter upon that point just now, and by careful steering draws from the class the principal points of the subject within the time limit. In the closing minute a member is asked by way of summary to read the notes taken while the discussion was in progress.

By twenty-five minutes of nine, the class is ready to turn to the advance lesson. The first question assigned is stated and treated in the same way as the review question. More obvious sides of the topic are drawn from two or three members who are less acute than the others and more apt to be embarassed. No member is allowed to remain long in silence. At times the class discuss spontaneously and then the leader wisely holds his peace, only interposing to keep them on the main track; at other times the discussion flags, and then the questioning powers of the leader are taxed. He does not hesitate to attack the views of the members in a good-natured way in order to stir them up in defence. After fifteen minutes, a paper bearing on the question just discussed is called for and the class are now prepared to listen with interest to views of authorities whom the writer of the paper has consulted.

In order to give some practice in teaching, the conduct of the discussion on the next question has been assigned at the previous meeting to one of the members. It is not so well done as the leader could do it, but the class appreciate the difficulties of a first attempt and respond sympathetically. For the discussion of the third and last question the leader resumes control. Since the second paper presents material not given in the text-book but with a bearing on the question under consideration, it is given before-hand. To impress the point of this paper the chart is used. The map has already been appealed to several times during the evening.

The material has been arranged so that the aim of the recitation has been steadily realized. In not more than two minutes the leader calls attention to the progress of the argument and the session closes with two or three brief prayers by the class that show that their feelings have been stirred. Sharp at 9: 30 everything is over and after a little social conversation the members depart.

On another evening twenty-five minutes is spent in a debate on a question adapted to this purpose. The eight members are assigned their sides at the preceding meeting. Each in turn is allowed two minutes for an opening talk and one minute on the second round. The order of speaking is set down on the blackboard and the leader holds a watch and cuts off each speaker sharp on time so that things are kept in a state of tension. The principal points scored by each side are summarized on the blackboard as they are brought forth in order to avoid repetition and enable the opponents to see clearly what they must attack.

Much of the success of the meetings has depended on the arrangement of the material and preparation of suggestive questions by the leader, much of faithful work and free participation on the part of the class, but all these have been only vehicles for great burning ideas that have thus had free access to the minds and consciences of the members.

As the sessions continue the earnestness of the leader becomes more infectious and his prayers are answered when several of the members volunteer at the close of the course to lead classes themselves.

XVI

CONFERENCE ON AFRICA

BY REV. J. S. CUNNINGHAM

The West African Mission of the Presbyterian Church has six main stations: Baraka, Benito, Batanga, Efulen, Elat and Lolodorf.

We shall go direct to Africa, right to the Equator on the west coast; we shall enter a small sail boat and sail north for twelve miles and that will bring us to Baraka Station, near the town of Liberville, in the Congo Francais, under the rule of the French. Leaving Baraka, we sail still north on the Atlantic Ocean for nearly one hundred miles and that brings us to Benito, which is under the government of Spain. Between Baraka and Benito we have three churches; the Mbiko Church, the Corsico Church, and the Hanje Church. We enter the sail boat again and sail north for nearly another hundred miles and that brings us to Batanga, our third station on the coast, in the German Kamarun, under the rule of the Germans. Between Benito and Batanga we have four churches; Bata, Evune, Myuma, Ubenji. Our field extends twelve miles north of Batanga, and in that territory we have another church called Kribi. All of these churches are supplied by the native ministers, licentiates and local evangelists. The churches of Baraka, Benito and Batanga, are supplied by the missionaries from America.

I shall leave Dr. Weber to tell you about Efulen, Elat and Lolodorf, and I shall tell you the two best things that I was enabled under God to do in the Gaboon Church at Baraka station, in the few minutes I have to speak. When we reached Baraka in the end of 1901, we found a church organization. That year they gave the sum of $58.00. There were ninety-eight members in the church. At the first session meeting the elders and myself debated the question of supporting in full the native preacher. We came to a decision to try it, so Elder Sonie and myself were appointed to visit every member of the church to see what they would do in the matter. They pledged sums from one cent to twenty cents per week. These pledges were redeemed, and at the close of 1902 the amount given reached the sum of $93.00. In 1903 they gave $103.00. In 1904 the sum given was $127.00, and in 1905 it reached $129.00.

Each person that confesses Jesus Christ is asked by the session to support the work, and their pledge is recorded. We found also in 1901 a Woman's Missionary Society which gave $10.75 that year. In 1902 they gave $18.50. In 1903 they gave $31.00. In 1904 the sum of $41.00, and in 1905 the sum of $33.00 which is a little less than their gift in 1904. During 1905 I established a monthly con-

cert for missions. Once a month on a Sabbath evening we would have a missionary meeting which was always well attended. We took up an offering for missions, and that reached $21.00 for the first year. Adding the church offerings and the women's offering, and the monthly offering for missions, gives you the sum of $183.00 for 1905. Now what do we do with this money? We support the native preacher who is now in charge of the Gaboon Church, paying him $7.00 per month, or $84.00 per year. Then we take one of the members of the church and send him out among a lower tribe than themselves, paying him $5.00 per month, or $60.00 per year. Then we send $10.00 to the American Bible Society as a thank offering for the word of God in the Mpongive tongue. So the Gaboon Church is not only a self-supporting, but also a self-propagating church.

The native minister who receives $84.00 per year, gives back to the Lord the sum of $10.40 per year, or twenty cents each week. You notice that he gives a little more than a tenth. He realizes that the tithe is the Lord's, that it is a debt he owes him, and that he never gives until he gives beyond that which he owes. If every member in the Presbyterian Church was to tithe his income, six million dollars would soon fill the treasury of the Board and then we would have such blessings from God that young men and women would arise and go to the front of battle and thus the world would be evangelized in this our own day and generation.

The second thing that I promised to tell you, is the training for the gospel ministry of Bodumba Ibia and Ntyuakero, two natives of Africa. Both of these young men are married. They had been trained up in the Mission School and thus were ready to go higher. I taught them for four years and it was a great joy to me to see both of these men expand and grow into good strong men. They were licensed to preach the gospel by the Presbytery of Corisco in December, 1905. Ntyuakero presented a sermon to Presbytery on "Justification by Faith," which was pronounced fine by the Presbytery. Ntyuakero is a born teacher. It was a delight to see him teach his class. He kept them on the jump all the time. He was interesting. When we were studying theology, they objected to a statement of mine, namely, that God saved sinners where they stood. I showed them from the word of God such cases as Zaccheus, Lydia, and the Philippian jailer. Ntyuakero was to preach the following Sabbath on this text: "For ye were sometime darkness, but now are ye light in the Lord; walk as children of light." He divided his text into three heads, viz.: Past Life. Present Life. Future Life. We three prayed that God would save someone on the spot on the Sabbath. When the Sabbath arrived, Ntyuakero preached. He was earnest and enthusiastic. He held his audience from start to finish and swayed them to and fro. I have never heard the darkness of heathendom depicted as this brother did it. Then he made the light of the new life to shine forth. He made Jesus Christ attractive, and at the

close of the service two persons took their stand for Jesus Christ, thus proving that God does save sinners where they stand.

Bodumba Ibia had for a sermon before Presbytery, "The Human and the Divine in Jesus Christ." He handled it well. It was orderly and logical. He delivered it before Presbytery and Presbytery was much pleased with it. Presbytery sent him to be Stated Supply of the Corisco Church. In one year he has brought that church up to self-support. In a letter to me two months ago, he says: "The church is still doing well along the line of giving, but I will never be satisfied until they support a missionary of their own." Both of these young men are fully persuaded that Africa, if it is to be won for Christ, must be won by the African himself.

XVII

AFRICA'S OPEN DOOR

BY DR. H. L. WEBER

The African people may well be divided into two great classes, viz.:

1. Those that have never come under the influence of the gospel of Jesus Christ and know absolulety nothing about the Way of Salvation, and,

2. Those that have at some time in their lives heard of Christ, or those who live within the regions where the gospel and Christ are known.

Let us consider this afternoon both of these classes and learn their actual conditions, with particular reference as to whether or not Africa and the Africans are ready for the gospel.

Class 1. It so came about three years ago at this time that another missionary and myself found ourselves upon a journey through a region of country, about a degree and a half north of the Equator, where no white man had ever been before. We left the Atlantic Ocean at daylight one morning, nearly midway between our two coast stations of Batanga and Benito, and went almost directly east toward the heart of Africa, and, before the first day's journey on foot had been completed we began to get among people who had never seen a white man, nor heard of the white man's God. But 15 miles from the Atlantic Ocean and finding men and women who had never heard of God and of Christ, was indeed a surprise to me, but as we pressed on day after day, the greater surprise and wonder to me was not that they were without the gospel, but it was the constant appeal that came into our ears, for what? What, I say, was that constant appeal? It was: "Tell us the news of God." It truly seemed that every one that we met asked us this question, and if you could have seen the great crowds of people gather about us and follow us along the rough path that they might hear "The news of God," as they called it (why! they spoke of it just as you and I do of the latest daily news of the world that we read in our morning papers), your hearts would certainly have been moved with compassion because these people had been so long without even a knowledge of God. And with what intense interest they listened to every word that fell from the lips of the missionary! As they listened they would hear something about God, or about Christ and what He came to this world for, and immediately each person in this new and strange audience would turn to his or her neighbor sitting nearest and repeat the fact or truth, fearing lest he had not heard this wonderful "News." Such starved souls I had never seen.

Day after day we traveled to the east, constantly and painfully realizing the fact that here were thousands upon thousands of people who were without a knowledge of Christ, and yet who were actually starving to death spiritually, because of a lack of a knowledge of God. It was about the tenth day, I believe, that we drew into a rather large sized town in the afternoon and we stopped at the Palaver House to rest and tell them about God. The quick eye of my companion fell upon a little piece of bamboo hanging from the thatch roof, and in this little bamboo stick were seven holes and in one of these holes was a little peg, and turning to me he said, "Well these people here have some knowledge of God from some source for they have a calendar." When these people were asked where they had heard about God, they told us that more than two and a half years before this, that a native had passed through their town and had told them what he had heard one night as he had stopped in a town three days distant to the north where he had happened to stay while upon a journey, and that very same night there had happened in that town a missionary who told them about God and God's day and what it meant to believe in God and what the reward of their faith would be. They said, "Since that man told us those things about God, we put up this little calendar and upon God's day we try to do all that he told us to do. We try to think of God upon this day, we try to keep our women from working upon His day, we try to talk with Him, and we try to keep our bodies clean." Mr. Johnston said to them, "What day of the week is it by your calendar?" and one of the men looking at it said, "It is three night's from God's day." They count time by nights, and my companion turning to me said, "They have the right day of the week upon their calendar." For more than two years and a half these people had been faithful in their trust upon God, and they had removed each morning the little peg one hole lower until the end of the week was reached then back at the top went the little peg and another week was begun. Dear friends, just think of these people just having one little glimpse of God and that from a man who had heard the word of God but once in his life, and yet they had been faithful and had liyed up to all the Light that they had had. What would you say of the people that are outside of the regions where the gospel is being preached? Are they ready for Christ or not? Those poor souls all along that path that we traveled and who held out their hands to us to be fed with the Bread of Life, and who begged us to remain with them and tell them more about Christ, what would you say of these people, are they ready for Christ? What then would you say of the regions beyond?

Let us look just a moment at those within the range of the gospel and see their condition, with particular reference as to whether they are satisfied with the amount of their knowledge of Christ or not. Let us take our interior schools as representative of the people who have come under the influence of the gospel, and what do we find?

These boys (and a few girls) come from a great many minor divisions of the Great Bulu Tribe, and nearly all of them because they have heard at least something of Jesus Christ, so representing their own people who have come within gospel influences. The latest word I had from the Efulen Station School there were 293 upon the roll and in actual attendance. In the Elat Station School there were more than 425 upon their roll there. At Lolodorf there were 208 in school. Ask if you will why these boys come to school, and many of them from long, long distances too, and you might find as we did a little more than a year ago when the question was put to them as to "The thing that they most *wanted* in *this* world" and back from 93 per cent of them came the answer in writing "We want more of Christ in our lives." And what would you say of the condition of the people from whom these boys come when I tell you that I know of boy after boy that has upon his vacation time in his town been the means in the hands of God of leading nearly all the people in his town to Christ. I know one boy who at the age of about *eleven* won his town for Christ. He is one of many. When I gave you those figures of the number of boys in our schools at the present time I neglected to state that we cannot begin to accomodate the numbers that come seeking admission in our schools, and to the overflow, (may I call those that cannot get into the school because of a lack of room and of energy upon the part of the teacher) we say "We feel very badly boys because we can not take you all in but our strength is limited and we can only handle about so many, but if you are in dead earnest, you go back to your towns and get your people interested in this school palaver, and get them to provide a schoolhouse, and a house for the teacher, and provide a salary for the teacher, and when you have done all this we will send you someone to teach this school." Let me say that we are having difficulty in providing teachers for these out schools. It seems to me that this is a mighty step for this people, the first time that they are put upon their feet to find that they are walking. That looks to me like self-support and what more does the church at home wish? In one of these out schools from Lolodorf Station with an enrollment of 56 there was an average attendance of 54 for the term. What would you say about the interest manifested by the people who have come in touch with Jesus Christ? Are they ready for more or are they indifferent to the gospel?

The African problem is no longer a problem that must be met in Africa but right here in this country. The missionaries cannot begin to do all the work that floods in upon them. More laborers are needed to gather in the harvest of souls, for the fields are indeed ripe. Just one word about the medical work in Africa and I am through. Just let me say that the medical work is entirely self-supporting, and by that I mean that the natives buy the medicines that they need, and there is no policy of "giving away" medicine (or anything else) and thus pauperizing the people.

What the people in this land must realize is the "open door" that now exists in Africa, and the great problem of Evangelizing Africa in this generation is up to the church in this country, and more than that it can be easily done if the people at home will awake to their destinct responsibility for the 5,000,000 souls for which the Presbyterian Church is directly responsible in Africa to-day.

Will you not remember Africa in prayer daily, and ask that men and women may be found who *will obey* the last command of our Master, when He said, "Go ye (you) into all the world, and preach the gospel to the whole creation?" In closing let me give you the words of that great man of God who gave his life in and for Africa—David Livingstone. "May heaven's richest blessing come down upon *everyone*—American, English, Turk—who will *help* to heal the Open Sore of the world." That richest blessing will come if you will help.

XVIII

CONFERENCE ON CHINA

BY HUNTER CORBETT, D. D.

Wonderful changes have taken place in America and in the whole world since the day I first sailed for China, July 3rd, 1863. That was the day of the terrible battle of Gettysburg when our brothers were shedding rivers of blood. Why leave our country at such a time? I had already served in the service of the Christian commission. Two of my brothers were in the army, one of whom soon lost his life in battle, and the other's life was shortened by the exposure and hardships he endured. I loved my country, but felt that God had called me to engage in a different warfare where the need was great and every year's delay made more difficult the learning of the Chinese language. At that time there was less than one-half the population America has to-day. There was no railway across to the Pacific Coast, no steamers crossing the Pacific Ocean, no ocean cables, no Suez Canal. Our sailing ship, St. Paul, sailed around Cape of Good Hope, and including seventeen days becalmed on the Equator, was six months making the journey to Shanghai,—a city that can now be reached in less than one month. Owing to bad food and the scarcity of water, every sailor with but one exception suffered from scurvy, and some of the passengers were more dead than alive with disease.

We left our country in the midst of a terrible conflict to find China undergoing a similar conflict. In 1865 the great Tai Ping rebellion in China ended after a struggle of fourteen years and a loss estimated at probably twenty millions of lives. That was also near the close of the war between Great Britain, France and China. The gates of Peking were battered down, the summer palace of the Emperor destroyed and China compelled not only to open her ports north of Shanghai but also to pay a heavy indemnity and put the custom service under foreign control. The Chinese hated the foreigners with a deadly hatred. They had heard evil and only evil concerning the "barbarians" as they regarded all outside of China. When we learned how some of the foreign troops treated innocent people,—many to save their honor perished by jumping into wells,—it is perhaps not surprising that they had no love for foreigners.

The missionaries had not only to learn a difficult language, study the people, translate books, establish schools to educate and train teachers and preachers, but to overcome hatred, prejudice and opposition. I have traveled for weeks and months at a time through the

great province of Shantung, having a population of 30,000,000,—the home of Confucius and Mencius, without meeting anyone who had any sympathy with me or the message I had to deliver,—reviled from morning till night and often stoned. In 1877 a terrible famine began in Shantung and extended north and northwest, lasting more than two years, and cost the loss of possibly ten millions of people. Many entire towns and villages were swept away, the living unable to bury the dead. Large sums of money were contributed by merchants, both Chinese and foreigners living in different parts of China. Money was also sent from Europe and America. This money was largely entrusted to the missionaries for distribution. A number of missionaries at the risk of their lives went into the destitute districts. Following in the trail of famine there is always fever and disease which proves fatal to multitudes who have no strength to withstand disease. Rev. Mr. Whiting of the Presbyterian Mission almost immediately after reaching the famine district was taken with fever and soon died. Dr. I. R. Carmichael, a noble Scotch physician, who was associated with me in the work, doing all he could to save life and alleviate suffering, was taken with the fever and died. Not a few of the Chinese preachers and helpers also died in this work. Systematic methods were adopted giving the helpless in each town or village sufficient food to tide over five days or a week at a time. The elders of the people then came for another supply. In this way thousands of lives were saved and untold suffering alleviated. This broke down prejudice as perhaps nothing else could have done. The people now for the first time came to look upon us as friends and not enemies, sent out by western nations as spies to do them injury, as all had hitherto believed. Many now listened to our gospel message as never before. They read the Bible and Christian books from a new view point. Many hearts were opened to receive the truth and to openly profess faith in Christ, and since then have been faithful witnesses for Christ and have done much to advance Christ's Kingdom in China. In the country of Chi Me the first convert was baptized in 1870. There are now within a radius of twenty miles from that center, eight organized Presbyterian Churches with an aggregate adult membership of more than one thousand. Each church has its own ruling elders and deacons; its own house of worship built chiefly by the people themselves; no money received from the home Board. Two of these churches have their own well educated and faithful native pastors whose entire support is paid by the people they shepherd. The other churches are grouped so that two pastors whom God has greatly blessed, shepherd the people. Each church has a Christian school for boys and one for girls where many have been educated and are now doing grand Christian work, either as preachers, teachers, Bible women, or in business. At a conference one man was asked if he could give any marked evidence that his life was now different from what it had been before he became a Christian. He replied, "Yes,

I am living a new life. I now assemble with my wife and children a little time each day for Bible study and prayer. I now do no work on the Sabbath. I take my family to church every Sabbath morning and spend the afternoon with them in memorizing and repeating Bible stories, talking about Jesus and the example He left us, and then calling to see sick neighbors to see what help I can give them, and to tell them of Jesus." Anything more? "Yes, when I gather stones off my fields, I do not, as formerly, when no one is in sight, throw them on my neighbor's fields, but carry them away where they will not injure anyone."

One man a stone mason, had a large family to support by his daily work. Every Sabbath he brought the tenth of all he earned as his contribution. The deacon exhorted him to bring less and spend more in supporting his family. He replied: "Do you wish to deprive me of a blessing? Has not the Lord said, 'It is more blessed to give than to receive?' I wish that blessing." One day in addition to the tithe he brought one hundred and fifty cash extra and said he wished to present it as a thank offering. "What does that mean?" "Last week during the rain one of my neighbor's walls fell and he called me to rebuild it. I put my whole heart into my work as I have always done since I became a Christian, and did my very best. When the owner came to inspect the work he was so pleased that he paid me the regular wages and gave me 150 cash extra. Have I not a right to give it to the Lord?"

A Chinese doctor when applying for baptism was asked if he had carefully considered the question of how a man in his profession could strictly observe the Sabbath. "Yes," he replied. "If I was sent for on the Sabbath, if the case is serious of course I will go and do my best, and the price of the medicine and the fee I receive I will give to the Lord, as all that is done on the Sabbath belongs in a special manner to Him." More than thirty years ago it was my privilege to baptize a man living two hundred miles in the interior. He was far removed from church or Christian people. For years he was hated and reviled and persecuted not only by the people of his village but the members of his own family felt they had been wronged and dishonored by the father embracing a foreign and hated religion. The father daily studied his Bible, spent much time in prayer and did all he could to live for Christ. He always waked after midnight and it became his custom as soon as he awoke to go out and kneel in the open court and pray aloud. Neither rain, cold nor snow prevented him. He would not only pray for his country, the people of his village, but for his father and each member of his family by name. His two sons, growing lads, would awake and thought their father had been bewitched. His prayers were heard; each member of his family became Christians; a Christian church is now established in his village, and a Christian school for boys and one for girls. His two sons were educated in our Christian college. One of them who has

lately died was a professor in the university at Peking under the leadership of Dr. Wm. A. P. Martin when the Boxer uprising took place and he narrowly escaped with his life. The other son is an ordained minister, an eloquent and faithful preacher, and my assistant pastor of the Chefoo church. The father now nearing the sunset of life, lately wrote me a letter, saying he felt constrained to write once more and tell me that since he first learned to know Jesus he had every day remembered me by name at the mercy seat and thanked Jesus for having sent me with the gospel which he valued more than life and all besides. He added: "As evidence that I speak from the heart and mean more than words can express, please use the enclosed check in any way you think best." The check was for seventeen thousand large cash,—more than he could earn on his farm in two years.

Forty years ago a lad of nine or ten years was taken into the mission school at Chefoo. He soon became an earnest Christian. At the end of ten years he graduated from our college at Teng Chow with honors. He then took two years of the theological course but failing health required him to go into business so that he could spend much time in the open air. From the start, "In all his ways he acknowledged God" and God directed his steps. He has been successful in all his undertakings. After two or three years he came to me early one morning, his face beaming with joy. I greeted him by asking if he had received some special blessing he looked so happy. He replied, "I have just come from a prayer meeting." "What, a meeting so early in the morning? How many were present?" "Just three, a good orthodox number." "And who were they?" "My mother, my wife and myself." "And what were you praying for especially?" "It was a meeting of praise and thanksgiving to God for having heard and answered many years of prayer." He handed me a check for three hundred and fifty dollars, the entire sum, principal and interest, which had been spent on his education. He has continued to prosper and supports a native preacher to represent him. He is assisting nephews and kindred in their education, contributes to help the poor widows and orphans of his clan, pays liberally to the support of the native pastor and for every form of church work; conducts college prayer meetings, takes the service on the Sabbath if the pastor is absent or sick. Daily assembles his wife and children for Bible study and prayer. Has the joy and sunshine of heaven welling up in his heart, and has a grand reputation both in the church and among all who know him. This is a specimen of what the gospel is doing in China.

The Chinese are the most conservative people and the slowest to change, but when you know their language and understand them, always take them at their best. Never hold up to ridicule what is to them sacred. Observe at all times the Golden Rule. Sympathize with them in time of sickness, need and death, and thus win their

love and friendship, and none can excell them in true and steadfast friendship. In times of persecution and danger the Chinese Christians have risked their lives for their missionary friends. The whole country is now open to the spread of the gospel. We can now preach publicly in every city, town and village, and every place find many willing listeners. The doors are now wide open. The church has an opportunity which never existed in the past of sending educated and consecrated men and women who will learn the language, love the people, and assist in teaching not only in existing Christian schools and colleges, but in government schools now desperately in need of help. Also in medical work and in training physicians, nurses and Christian leaders for every walk in life, keeping daily before the rising generation high Christian ideals, and Christian living will by this blessing tell powerfully in making China a Christian nation and a mighty power in the earth for good. One million of dollars now spent in the one province of Shantung in Christian education and evangelistic work would by the blessing of God accomplish wonders and hasten the coming of our Redeemer's Kingdom in the east. Other parts of China are equally promising. Delay may prove fatal. Let all literally obey Christ when He says, "Behold I say unto you, lift up your eyes and look on the fields, for they are white already to harvest." In harvest time everything else must be set aside. What answer is each one of us going to give to God's question? "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

XIX

THE OPEN DOOR IN CHINA, AND MISSIONARY ACHIEVEMENT

BY REV. J. ASHLEY FITCH

God is doing great things in the Orient in these days. The slumbering Chinese giant is awakening. The impossible is accomplished. The heaven high walls of Chinese convervatism and seclusiveness are fallen down. Change is in the air. Time suffices only to hint at a few of the remarkable happenings. Perhaps the most important of all has been the about-face in educational matters. Schools on western lines and teaching western sciences are being opened throughout the Empire. They range from kindergarten to universities, and include even some schools for girls among them. Last year the ancient examinations in the classics for literary degrees in vogue since near the time of Christ, were abolished. The reason given was that they were a clog upon progress, because they bolstered up conservative ideas. To open schools you must have teachers. Such as were available from Christian schools were eagerly sought. They are but as a drop in the bucket. Thousands of young men have been sent to Japan to become the future teachers of China. Others to England, to Germany, and to France. In Tokyo the Y.M.C.A. has a very important work among these students. Since my previous furlough, ten years ago, a postal system has been inaugurated and is being rapidly extended over the Empire. This makes newspapers possible, and they are rapidly increasing in numbers and influence. China is at last endeavoring to grapple with the terrible opium curse, and we shall eagerly await the result of her battle with this giant evil. Foot-binding has received a mortal wound, and that cruel custom of Chinese women bids fair at no distant day to become a thing of the past. We were astonished a few months ago to hear that our Christian Sabbath had been recognized by the Chinese government. All government schools are closed on that day. More recently the great Viceroy of the two Hu Provinces, Chang Chi Tung, issued a proclamation in which he said in substance: "China does not only need the sciences of the west. There must be also something superior in the classics of the west." He ordered the New Testament as the principal classic of the west to be taught in all of the schools of his Viceroyalty. Think of such a proclamation from a heathen Viceroy!

The superintendent of education for Shantung, himself a member of the Confucian clan, told Mr. Hamilton of our Mission a few years ago, that the Governor once requested him to write a critique of the

New Testament, comparing it with the Confucian classics. That same Governor asked another missionary for enough New Testaments to distribute one to each of the district magistrates in his province. In the presence of such facts, what is to be thought of the criticisms that are ever finding their way into the papers to the effect that missionary effort has made little impression upon the Chinese? In contrast with such ideas, listen to the words of an editor on the ground. The editor of the North China *Daily News* published in Shanghai, in one of his editorials says of missionaries: "They have preached and taught and scattered literature with an amazing prodigality; and it should not be wondered at any more than it can be denied, that Foreign Missions have made a deep impression on the thought and life of the Chinese. The Chinese Christian church is a fact and it is bound to be a factor of the first importance in the reshaping of China which is now taking place." What is the effect of these new conditions on the missionary enterprise? Walls of supercilious pride that once shut us out, are falling down. Eyes blinded by prejudice are being opened. Ears once deaf to our message are now giving it a respectful hearing. And with hearing comes believing on the part of great numbers, as witness the fact that 50,000 are reported to have been received into the church since the Boxer persecution, in 1900. Among all classes throughout all China is such an open door as has never been seen before.

Perhaps the most vivid view of missionary achievements can be given by a somewhat minute description of what is being done in a single station. The work with which I am personally connected is at Wei Hsien, one of eight mission stations occupied by our Presbyterian Board in Shantung Province. This is a northern province, its latitude being about that of southern Missouri. It lies due west of the southern half of Korea, across an arm of the Yellow Sea. Educational work, every one of the important branches of our station work, has felt the effect of the new conditions in a very marked degree. Schools are increasing in size and number to the limit of our ability to meet the situation, and self support in these schools is making steady advance. Our boys and our girls High Schools have increased in size one-third and one-half respectively within two years, requiring the building of new dormitories, and the limit of the building's capacity is reached, but not the limit of the would-be students. When girls' schools were new in Shanghai years ago, parents were loth to send their girls to school, and as for bearing any of the expense, it was not to be thought of. Now parents vie with each other in their eagerness to get their girls into school, and they are paying liberally toward their support. Many of the better to do are paying nearly all or all their board. The best of last class entering averaged two-thirds of their board. The primary schools pay one-half the salary of their teacher and generally something on board besides. Nothing could show better the appreciation of female education. Needless to say they

are even more willing to pay for the education of their boys to the limit of their ability. We have upwards of five hundred primer pupils in the boys' country schools, and here they are paying one-half the salary of their teachers.

A union college has been established at Wei Hsien carried on by the American Presbyterian and the English Baptist Missions. By building new dormitories it was possible to take in seventy or eighty new students at the opening of the school year. After receiving that number of applicants, one hundred students were turned away whom we could not take in for want of room. The graduates of this institution become pastors, teachers of high schools, and members of the college faculty and evangelistic preachers. They go to other stations and other missions. The government is glad to get these young men as teachers. They are found in the teaching staff of prefectual schools and universities. In at least seven different provinces they have been called to either mission or government service, bearing out fully that editor's prophesy that the "Chinese church is found to be a factor of the first importance in the reshaping of China that is now taking place."

There was a very precious revival in the college the past spring, when Dr. Howard Agnew Johnston was there. There was a great deal of prayer, and confession of sins, and of making up of quarrels, and of personal work of students for students. But best of all, almost every student in college who was not yet a Christian, applied for admission to the church. There were some sixty-nine students from the college alone to confess their faith, besides others from the two high schools. More than this, two hundred students from college, high school, and the training school at Ching Chow Fu, volunteered to give some time in their vacations to preaching Christ in the vicinity of their homes.

The unique event of the year was ten days women's conference held in Wei Hsien in April of last year. Over three hundred women from over two hundred villages came together, the choice women of our Christian out-stations. There were women there fifty and sixty years old who had walked forty or fifty miles to be present at that conference. All the relations of woman from birth to old age, as illumined by the teachings of Christ, were presented from the platform and freely discussed from the floor. Their prayers showed that the Spirit was present indeed. Often several would be on the floor praying at the same time in different parts of the room, and yet there seemed to be perfect decorum, no confusion. One practical result was that 205 women pledged to unbind their feet, and those have gone home and persuaded many others to follow their example. Many stories have come to us of the profound after results that have followed this conference.

Many serial meetings have been held in different centers of the field in the interest of the Christians, and they have resulted in a

deepening of spirituality, greater zeal in voluntary preaching to the heathen, and rapidly increasing gifts to the support and spread of the gospel. A new feature of the situation is that often, especially at evening meetings, the chapel or tent used would be crowded with non-Christians. At one meeting where there had been marked indifference for years, special invitations were given, and it was said that there was not a house in the village but had someone attending the meeting. Our sister station to the east of us held many similar meetings, and there were many wonderful answers to prayer for Christians who had fallen away. A non-Christian came to one of these meetings held in a tent and found it crowded full. He went round to the north side of the tent and stood in a cold wind, listening through the wall of the tent for two hours. When the service was over he crowded in, and up to the speakers and said, "This is the religion I want; put me down as a Christian."

Our Chinese pastors are doing splendid work, alike in charge of their churches, in these revival meetings, and in aggressive work among the heathen. I was passing through a village where one of our pastors is located, last April, and I asked for the pastor. They told me he was not at home. I asked "Where is he?" They said, "Why, don't you know, to-day is one of the great Chinese feast days, so everybody is at leisure, and the Christians gathered up at the church this morning and divided up into parties with the pastor and elders and they have gone out preaching in the villages." "I am glad you are doing that kind of work," I said. "How is it, are there any inquirers?" "Yes, indeed!" said they. "Of Sundays the church is more than full, and people are standing round the doors and windows in the court yard listening." (It is our largest chapel in a country village.) "Well, what are you going to do about that?" I asked. "Oh! we have raised money to buy a bigger plot of ground and will build a church that will hold all."

Four years ago our church at Peang Wang was in such bad shape we thought it would have to be disbanded. It was rent with quarrels. There were cases of conduct demanding discipline. The session itself was involved in the discord and could do nothing. A commission was sent down from Presbytery with full power to disband the church if there was no other alternative. Their first move was to hold a six days service with the Christians, and God's Sipirt did a mighty work. There were many confessions of sin. The people pled for a further trial. The old session resigned. A new one was elected, needed discipline was administered and *submitted* to. And on top of all the trouble they raised three-fourths of the salary of a pastor. The second year they became self-supporting. They called a young man just out of the theological class to be their pastor. His friends said: "Don't think of going there. An old man cannot manage that situation, much less a young one. You can only injure your reputation." But trusting in God the young man went. The second year

in that church he came up to Presbytery with the largest record of accessions of any church in Presbytery. He had received sixty-five on confession of faith. His elder told us that on Sabbath he got up and walked three miles and held a service at eight o'clock, then another mile and a half and led a second service at eleven a.m. Then home one and one-half miles and conducted his third service at home in the afternoon. He called for volunteers and would often go out with them and do village preaching four days in the week leaving himself Friday and Saturday for preparation. When I was leaving, two of his chapels were reported on the eve of rebuilding.

Here is the record of our seven Chinese pastors a year ago: One received sixty-five; three received between thirty and forty; two between twenty and thirty; and one received sixteen. The five native pastors who were with us in the present year averaged in the neighborhood of thirty each. So pleased are the Christians becoming with the work of their native pastors, that eight churches came up to Presbytery, each with salary raised to call a native pastor. There were only two ready for call. But we hope that in the near future we may have more efficient men from our theological school to meet this need. Those who have never gone through the long hard struggle of bringing a church up to even measurable self-support in a heathen land, cannot realize the exultation of the missionary worker when this is achieved. But when it is known that this is accomplished by farmers living on three and five and ten acre farms none can but feel that here is proof of genuine love of Christ. You are not only anxious for numbers, but for quality. And these things speak plainly of the quality of Christians that God is raising up in China.

One word further as to the expansion of the work. A year ago 569 were added to our Presbytery on confession of faith, and there were 760 inquirers reported. The past year the number added was 503. There have been almost 2,000 added on confession of faith in the last four years in our Presbytery alone. When I went to China, seventeen years ago, Shantung Province was one big Presbytery. Now it is divided into three Presbyteries, and for two years past the numbers added to our church in the Province have been more than 1,100 per year. I cannot speak of all China, but it is said that there have been 50,000 added to Christ in China since the persecution days of 1900, when there were so many saying that missionaries ought all to go home.

A factor of vast importance in the evangelization of China is the native helper, unordained men, trained carefully in the Bible, and sent out to preach. I once heard an old elder, a Christian of some thirty years standing, tell how he made his decision for Christ. Dr. Nevius had almost persuaded him to be a Christian. As he was revolving these thoughts in his mind, a shade of suspicion came into his mind. "After all," he thought, "it was a foreigner said these things." Then he thought of a Christian who lived a few miles

away, and he went off and hunted him up, and with a fellow countryman talked over his doubts and difficulties and then he decided to become a Christian. The incident came home to me with a new force, the lesson that the humblest Chinaman can do something that I cannot. He can get just a little nearer to one of his own people than I ever can. It is the native helper who is doing pioneer work, and who cares for and nurtures the new work until it is ripe to call pastors.

A close analysis of our work shows that other things being equal there is a very close relation between the number of helpers at work and the harvest of converts gathered. Five years ago a colleague gathered up a dozen or more helpers and went to the city of Ngan K'in where previously there had been no Christian work. He hired an inn. Sent his workers out two and two, preaching, to-day going with one pair, to-morrow with another. He invited the townspeople in for evening preaching, and carried on this campaign for a month or six weeks, and then left a helper in charge. A work was started that has now grown to a congregation of near a hundred. What do you suppose these helpers cost the church? That will vary with cost of living in different places. But in our station they labor for $45 to $50 gold, per year, and where we use temporary helpers for a winter or a summer, the cost is much less, and some of these are partly, others wholly supported by the native church. The point I would enforce is, there is not a cheaper, a more effective kind of missionary work that we can do. You put many of them in the field for the same cost as one foreign worker.

Brethren, we are face to face with a situation whose like the church has never seen in her history. A nation of four hundred millions, and every part of it wide open to the Gospel! What is demanded to meet this situation? Above all, the united prayer of *all* God's people for a world wide revival. Then we must lay hold of every available laborer and thrust him forth into the harvest field. There must be a great multiplying of Foreign Missionaries if we are to do our duty by this generation. But this is not enough. They are too few and they are too costly to meet the demand for laborers. Perhaps *the greatest need* is a large army of trained native evangelists working with and under the missionary and the *native pastor*. It behooves us at this hour to plan largely, with great faith, for far larger ingatherings than we have ever seen before. And we lay the situation before you, and upon you, the men of the Presbyterian Church, to take hold of the financial problem at this end of the line, and so coöperate with us as to make these larger plans possible. "Say not there are four months and then cometh harvest. Lift up, your eyes and look on the field that they are white *already* to the harvest."

XX

CHINESE AND JAPANESE IN THE UNITED STATES

BY REV. J. H. LAUGHLIN, D.D.

The Chinese began to come in 1848—two men and one woman in the ship Eagle. The discovery of gold and the demand for labor soon brought them in ever increasing numbers until, about 1870, they are said to have reached the high-water mark of 150,000. Labor opposition to them arose, waxing more violent from year to year, until, in 1884 the Exclusion Law was passed and put into execution. By that law no new Chinese laborers can enter this country; those now here cannot reënter if they leave the country for more than a year; they cannot bring in wives or children.

The following classes are exempt from the operation of the law: merchants, officials, students, teachers, and tourists. But the members of these classes who visit our shores are suspected of being coolies, and obliged to prove that they are not—assumed to be guilty until they prove their innocence. And, in furnishing the evidence they are often exposed to bitter humiliation, such as baring the back to show that they have not been tanned by the sun, as laborers are.

Three results have followed in the train of the exclusion law:—

1. Decrease of the Chinese population. As the laborers grow old they return to the fatherland, and as none can take their places, the effect is patent. Nor are many of the exempt classes attracted hither by the difficulties of entering our Golden Gate. Consequently, instead of a population of 150,000, as we had in 1885, the Chinese now in the U. S. number not more than sixty thousand.

2. Deterioration of character. The thinning out of the Chinese population has compelled the closing of many Chinese stores, and the return of many respectable merchants to their own country. The smuggling method of entering the country, the only way open to the peasant classes, appeals most strongly to the disreputable ranks, and these—mostly gamblers—now occupy the rooms where the respectable merchants once had their stores.

3. The turning of Chinese students to other countries instead of this. Sixteen thousand of them are now in Japan, many of whom would gladly come hither, if they could do it without "losing face," and suffering indignity.

The Japanese invasion commenced by no means so early. For not more than twenty-five years have they been seen on our shores. Not yet, indeed, is it an invasion. 11,021 came into the country in 1905. Many were recalled to their own land by the war with Russia.

Now they are reported to be entering the San Francisco port at the rate of a thousand a month. Is that an invasion, when ten thousand Russian Jews, and fifteen thousand Southern Italians are pouring into the port of New York every month?

Yet the labor unions are rising up against them as they once rose against the Chinese, and there is much agitaton for the application of the Chinese exclusion law to both the Japanese and Koreans as well.

As is well known, too, San Francisco is witnessing a determined effort to segregate the orientals—the three races mentioned—in the matter of schools. A building has been provided, and teachers, for their children alone, and an act of the Board of Education of the city prohibits attendance of those children in the white schools. That ordinance is distasteful to them all, for the following reasons:—

1. The teachers not understanding the oriental languages, are ignorant of what the children are saying to one another at recess, and even in school hours. The Christian parents, especially, are solicitous for their children's welfare.

2. The children do not make the same progress in English as in the white schools, where at recess, as well as in school, they are using it all the time.

3. The difficulty of access to the Oriental school, which is right in the heart of the burned district, while most of these children live miles away.

4. The offence to their national pride in thus singling them out, and discriminating against them in comparison with European nations, and some Asiatic ones. In addition to these political measures, certain classes go along ways in making miserable the daily life of these guests from the Orient.

My assistant Chinese pastor told me that so long as he continued to wear his native clothes he never crossed the bay, to his preaching appointments in Oakland, and elsewhere, without being insulted.

Rev. Ng Poon Chew says, "They charge us with not assimilating with the American people, while, at the same time, they will not give us the chance to assimilate. When I changed from Chinese clothes to American, and after cutting off my queue with my own hand, wished to have my hair cut in the latest American style, no barber would render the service to a Chinaman.

"Later, when I wished to give my growing family the advantages of American civilization by getting a home outside the borders of Chinatown, no house could be rented by a Chinaman. Sometimes the landlord would be willing, but the neighbors would object. Once it was colored neighbors who offered the protest."

So it is with the Japanese. One—an ordained minister, visiting in the home of a white minister, and invited to occupy his pulpit on the coming Sabbath—went to a barber shop for a hair-cut, and was refused the service. Another—Dr. Omori, one of the most celebrated seismologists in the world, came to San Francisco last summer to

study the effects of the earthquake, and, incidentally, imparted the first real comfort to the inhabitants when he told them that the daily shocks they were experiencing meant nothing but the settling of the earth into its new position, and that no further danger was to be apprehended—this man, gentleman and scholar as he is, while pursuing his beneficent labors had his hat smashed in by a tin can thrown by the hand of a San Francisco hoodlum.

My judgment is that America should put these immigrants on exactly the same footing as she puts other nations, for the following reasons:—

1. They are no worse citizens than others. Vices they have, but so have others. They gamble, and smoke opium—some of them—but never is a Chinaman seen reeling along the street drunk, cursing and menacing the safety of his fellow-citizens. It is not the orientals that are banded together for the desecration of the Sabbath, the keeping open of saloons every day and every night (and all night) of the week, and the general corruption of politics.

2. We need their labor. San Francisco needs it. San Francisco is a city of flats—why? Because house labor is so high that few people can afford to employ it, hence housekeeping is reduced, perforce, to the simplest scale. Surely oriental labor cannot be charged with interfering with that of the whites when it commands a wage of twenty-five cents an hour (fifty since the earthquake), and from forty to a hundred dollars a month for house servants.

California needs their labor. Ranch owners, and fruitgrowers all say so. One of the latter told me that there was a great deal more profit to be had from berries than from the large fruits, but he did not dare to go into that business because of the uncertainty of labor.

The Middle West needs their labor. There people are quitting the farming business because they have to work too hard. They have the money to employ laborers, but the laborers cannot be found. An annual item of news is that Kansas, or Nebraska, or some other state has resorted to force in compelling laborers to help with the gathering of the harvest, yet we are deliberately shutting out laborers capable and willing.

3. We need their trade. These immigrants have been most potential in building up America's trade with the Orient. They are blamed for carrying money out of the country. They do not. Our money is of no use in Japan or China. What they do carry is, our watches and clocks, our umbrellas, our threads and muslins, our kerosene—just what our merchants want them to carry. And those commodities are seen by their fellow-countrymen, and other orders come, increasing year by year until America sells to China alone twenty-five millions or thirty millions worth of goods annually. And this volume of trade could be multiplied indefinitely if we were sensible enough to cultivate friendship, instead of inspire hatred.

4. They afford us the grandest opportunity possible for giving

the gospel to those eastern nations. They come to us in a teachable frame of mind, ready to be exceedingly grateful for everything done in their behalf. They become consistent earnest Christians, which, coupled with an absorbed admixture of American enterprise, makes them very influential among their own people at home. Some have gone back as ordained ministers, others as church officers, others as plain Christians, and have been blessed of God to the salvation of multitudes of their people. And, if we took pains to win their friendship, their influence upon their home people would incline them to the missionary and his book, making results many fold larger than at present, when, in too many cases our American treatment produces the opposite sentiment towards the Christian religion.

5. Such treatment would be Scriptural. These people are our neighbors; let us be to them Good Samaritans, not indifferent priests and Levites.

They are our brethren. God hath made them of one blood with us. Their skins may be yellow, but their blood is as red as ours; let us act accordingly.

XXI

INDIA'S IMMEDIATE NEEDS

BY E. M. WHERRY, D.D.

The field occupied by our Mission in India lies within three of the great Provinces of that Empire:—The Punjab, United Provinces of Agra and Oudh, and Bombay. The population for whose evangelization we are especially responsible would number about twenty-five million, or about one-twelfth of the population of the Empire. They represent every form of racial and tribal character, every religious faith found in the country. The missionary has to meet every form of philosophic belief or misbelief. He occupies the battle ground of ages, strewn with relics of every conquest or invasion of the Conqueror from the days of Alexander the Great to the present time. To rightly understand the need of this mission field at the present time, let us take a brief survey of the various lines of work undertaken and the many institutions established and now being carried on in India. And first we will mention

THE SCHOOLS AND COLLEGES

The first work undertaken by the pioneer missionaries of our church in India was that of education, and the first school established by them was the mission school for boys at Lodhiana. Beginning as a primary school in order to teach the English language to Hindu and Mohammedan boys, this school rapidly grew to be a High School with several branch schools in the city. It now sends up to the University, thirty or forty boys annually. This school has always included in its course of study, a graded course of Bible instruction.

The beginning made in educational work at Lodhiana was followed by the establishment of similar schools in almost every station occupied by our missions in India. High schools are at present maintained in the following cities: Lahore, Jalandhar, Lodhiana, Ambala, Dehra Dun, Etawah, Furrukhabad, Allahabad, Sangli and Kalhapur. High schools for Christian boys and girls have been established at Lodhiana, Dehra Dun, Mussoorie, Allahabad, and Kolhapur. Primary and middle schools for both Christians and non-Christians have been carried on in all the towns and villages where they can be made helpful to the growth and intellectual progress of Christian children or used to further the evangelistic work among the non-Christian people. In recent years much has been made of industrial schools, especially in connection with the schools for orphan and indigent boys and girls. Such Industrial Training

Schools are established at Lodhiana, Hoshiarpur, Thanesar, Saharunpur, Fatehgarh, Allahabad, Kolhapur, Kodoli, Sangli and Ratnagiri. Here training is given in the domestic arts and industrial sciences, carpentry, tailoring, sewing, working in iron and steel, weaving cloth and rugs, etc.

At the head of our educational system are the two colleges, The Forman Christian College at Lahore, and the Christian College at Allahabad, and a Theological Seminary at Saharanpur.

From the Year Book of Prayer, it appears that we have now in all 209 schools, with an average attendance of 8,564 scholars, of whom about one-third are girls.

The next great auxiliary to our work in India was that of publication. The first great duty in this direction was the translation of the Bible into the vernaculars. Into this work several of our missionaries entered, and the names of the late John Newton the martyred missionary, Levi Lawenthal, Dr. Joseph Owen, J. F. Ullman, and the late Dr. Samuel H. Kellogg. To the labors of these men we owe a debt of gratitude for the scriptures in Punjabi, Hindi, Urdu and the Fashtu languages. A Christian literature had also to be prepared, commentaries on the scriptures, Bible Helps for native preachers, books and tracts of a spiritual and sometimes apologetic character, hymns, and sacred songs for use in the churches and Sunday Schools, books on theological, ethnical and philosophical subjects, besides books for general reading. Journalism, too claimed a place and the monthly and weekly magazines and newspapers were established. Mission presses were established at Lodhiana and Allahabad, which with the aid of the Bible and Tract Society of England and America, have published an extended religious literature, a literature which has had wide circulation.

Another auxiliary to our work grew naturally out of the circumstances of the people. The frequent recurrence of famine and epidemics of cholera and small pox and the almost continuous reign of malarial fever filled the cities and villages with the suffering and dying. The people were without any proper medical aid. The missionaries could do little at first beyond distributing medicine to those immediately around them. During the seasons when famine prevailed, they stood ready to aid in the distribution of food and in superintending the work of famine relief. Such beginnings led to the establishment of dispensaries and hospitals, especially hospitals for women and children. There are now twenty-four hospitals and dispensaries wherein 140,467 patients were treated last year. With these agencies the missionaries have carried on the great work of evangelizing the people of India. Through the schools they have tried to mold anew the thoughts of the children and youth, especially along moral and spiritual lines. By the printed page, they have spread abroad a knowledge of the gospel in thousands of towns and villages where the living messenger has gone. In their

endeavor to relieve suffering by food and medicine, they have been able to reach multitudes personally under conditions most favorable. When the way was open, they went out accompanied by native converts to preach the gospel in the streets and highways often touring for months through the country visiting scores and hundreds of villages. As the number of Christians increased, the need of native pastors and evangelists became great, and training schools were established. The trained men then placed in charge of important districts, which now became centers of influence, and through them new communities of Christians and new churches have been formed.

In this way the church has so expanded as to comprise 200 stations with forty organized churches, besides many preaching places. There is now connected with these communities a total membership of 16,065 souls, of whom 4,983 are communicants. The Sunday Schools maintained in connection with these churches number a total membership of 9,406, of whom many are children of non-Christian parents. These churches are connected with five Presbyteries and three Synods of the Presbyterian church in India. The united church comprises sixteen Presbyteries and six Synods, with a total membership of about 50,000. The establishment of this national Presbyterian church marks a new era in Protestant missionary work in India. The present strength of our missionary force in India may be indicated by the following table:

58 missionaries of whom four are medical missionaries.

47 lady missionaries of whom seven are doctors.

626 native assistants, of whom 133 are ordained ministers and licentiates.

This force is not only vastly inadequate to the needs of the field now occupied, but greatly wanting for the proper encouragement of the work already in hand. Let us look at this matter in its dual character.

1. The needs of our India field in its fullest extent.

2. The needs of the field in the light of work already undertaken.

On the first point let us note that were every ordained missionary and native minister and licentiate to have a bishopric, the average of population assigned to each would be about 125,000. A few years since, the missionaries of our church in India held special conferences to examine the needs of their fields. As a result they discovered that to meet the want, the Board in New York would have to send out at least 200 more missionaries, men and women, and provide houses for them to live in, and supply the help they would require to properly carry on their work. This means that they would have to multiply their force by five. Reckoning the expense of sending out and maintaining these missionaries, we find that the minimum annual cost would be $300,000.

In regard to the second proposition, *which we wish especially to emphasize at this time, viz.:* The present need of India if the work

already begun is to be carried on efficiently, I feel that we should have the following addition to our force:

1. A large accession to our missionary force. For the Punjab Mission we urgently need ten ordained missionaries, three lady physicians, and five single lady missionaries. Some of our present staff are advanced in years and young men should be sent at once to be able to fill up the rank soon to be depleted. Then there is special need for extending the village work, where the opportunity of large ingatherings is greater then ever before. A similar statement might be made on behalf of the North India Mission.

2. A second item of present need is that of endowment for high schools and colleges. The agency which first gained for us access to the heart of India was education. This agency is yet most important. It is that which enables us most powerfully to influence the upper classes. We get hold of their children at the most pliable period of their lives. Through the children we keep in touch with their parents and friends. And yet no institution is so constantly jeopardized as is the school. The very success of the work it is set to do is often that which menaces its existence. To illustrate: Our college at Lahore may be receiving as much as a thousand dollars a month in fees from its non-Christian patrons, when one of the students feels impelled to confess his faith in the Christ who has been held up before him every day since he entered college. What is the probable effect of such a conversion? The chances are that such pressure will be brought to bear upon the patrons as to compel the withdrawal of a large percentage of the students from the college. The expenses however continue the same. The college would thus be crippled, at least for awhile, and indeed its continuance might become impossible. We have had several instances of this kind of opposition. Schools have suffered in finance and have been crippled as to their usefulness for years.

If the non-Christians alone were to suffer from such a movement, the case might be more easily settled, but in the case now mentioned, a considerable number of men, at least thirty or forty, who belong to the Christian community, would suffer most serious loss. To prevent such possibility, and to place such a college on an independent footing, there should be an endowment fund which would stand ready to assure the salaries of the professors, and so make these institutions independent. Not that education should be given to the people free, but that the existence of the colleges and schools should not depend upon school fees. Especially should we seek to endow the Forman Christian College at Lahore, and the Christian College at Allahabad and place them upon a strong foundation like unto that of Robert College, Constantinople, and the American College at Beirut, Syria. Could not some of our wealthy men do for our colleges in India what Mr. Rockefeller and Mr. Carnegie have done for American colleges? A million dollars endowment for

these two colleges would practically assure their perpetuity amid all the turmoil of the years to come.

The marvelous progress of India, and the very encouraging advance of the missionary work, call for larger undertaking on the part of the churches in America. Even the possible achievement of the doubling of the membership of the protestant church in India during the decade ending 1912 should only awaken us to the larger responsibility which must for a long while continue to grow upon us. Our hope of seeing India's people become Christian within the present century means that the church in India must double its membership every decade. This would mean that the churches in Christendom must double their gifts every decade. Such marvelous accomplishments can only be brought about by a Pentecostal shower from on High, which removes from all eyes the scales of money blindness, which shall enable us to hear the command of the risen Jesus ringing in our ears, as did the disciples of old, "Go ye and teach all nations." For this baptism of the Holy Spirit let us ever pray, until we shall feel the burden of souls and realize our accountability before God for the evangelization of the millions yet unconverted.

XXII

JAPAN'S NEED

BY REV. JAMES B. AYRES

Japan is a country of astonishing contrasts. In no other nation can be found such a gulf between the upper classes of society and the mass of the people. This is not a matter of taste or even of class distinctions, but of enlightenment. And although this gulf is hardly recognized outside of Japan, the reason for it is not far to seek.

The modern civilization of Japan, is not, strictly speaking, an evolution from within. It is not of the people. The liberal institutions of Japan are not an expression of the hopes and aspirations of Japan's millions. Japan's constitution was not forced from an unwilling emperor by a popular uprising. The great mass of the people have had nothing to do with the remarkable progress made in the arts and science. There has been nothing in the life of the masses that has demanded or even sought this progress. Everywhere and always the changes have been made by the government and have been handed down to a people, at best, passive in the matter.

If Japan's progress is an evolution, it is not from the people, but from a certain favored class in the nation. When Perry opened Japan to intercourse with foreign nations, Japan had long been under the feudal system. The *samurai*, or soldier class, held all power. The Emporer was a puppet in the hands of the general-in-chief of his armies, who was called the *Taikun*. Many of the nobility or feudal chiefs, were wholly dependent on their stewards or head retainers. This proportionately small class was practically everything in the nation. And it was the introduction of the mind of this class of men to the environment of western thought and science, that wrought the change in Japan.

This opening of the Japanese mind to western thought took place just at another crisis in Japanese history. For some time several of the more powerful clans had been plotting against the *Taikun* to restore (as they claimed) the power to the real emperor. Had this revolution taken place without the introduction of western ideas, it is quite possible that it would have ended, as many such a movement before it did end, in a change of the ruling clan, a new *Taikun*, without any real change in the form of government or permanent benefit to the people. But the men who restored the Emperor to power, were not only truly patriotic, they were wise enough to see that the times called for a radical change. They saw the need of more power in the central government, first, to hold the clans in

check, second, to hold its own against the nations of the west. This latter thought especially moved them. How was Japan to hold her own with the Nations to whom she had just opened her doors? They were quick to see the evidences of the power of the U. S. and England and the other great nations. What was the source of this power? How might Japan make that source her own? With these two great questions in mind men were sent to investigate conditions in Europe and America. They did their work well, and the government was reorganized on the basis of their reports.

This one idea explains the modern progress of Japan. It was not a moral reformation, for the Japanese holds to his old ideal of a man even to this day. Much less was it a religious reformation. Only in isolated cases, so few that they may be practically disregarded, did the Japanese mind penetrate beyond the material results of our civilization to its real source. I personally know one such man, who has told me of his wonder at the power and enlightenment of the western nations, and his conviction that there was some secret source of it all which was hidden from common eyes, and how when he first heard the preaching of the gospel, his heart cried "Eureka." But such were rare. Industrial, commercial and political, these three cover the scope of the reform. Social reform was talked of, and extended so far as to the introduction of European costume at court, some changes in court functions, garden parties and balls (forsooth) and no farther.

In order to develope the country, railroads were built and Japan has to-day 5,000 miles of railroads. Industries were fostered by the government and a merchant marine developed under the same fostering care, and to-day Japan is a strong competitor in the race for the trade of the East. Of the army and navy no need to speak here, since experts have filled the magazines with their praises. A strong efficient government, paternal to a fault, has been established. Applied science in agriculture, in sanitation, etc., is fairly forced upon the people. From the first, the government bent its energies to the establishment of a system of education, and the result is remarkable. No pains or money has been spared to make the Japanese schools what they ought to be and they compare favorably with the schools of any nation. The government claim 93 per cent of children between the ages of 7 and 10 in school but a close examination of the reports reveals the fact that only 70 per cent actually attend. Above the grade of compulsory education conditions are not so good. A small proportion only go to the next higher school and what is gained in the primary school by those who go no further is soon lost. Still the higher schools of Japan cannot accommodate one-half the applicants. The choice is made by competitive examination. With the poverty of the nation keeping many out of school who desire an education, and the lack of accommodation in the schools, shutting out more than half of those who have the means to attend, it is clear that the educated

class is necessarily limited. Taking the usual standard, that is the ability to read and write, Japan stands well among the nations as regards illiteracy. But the bare ability to read and write means but little in a country that uses ideographs. Many a boy just ready to enter college cannot read an ordinary magazine article, not because of the difficulty in following the line of thought, but because he is not familiar with a sufficient number of ideographs to read the article at all. Those who do obtain an education are removed a long, long ways from the less fortunate. And enlightenment in a general sense has penetrated the masses but slightly, because of the reasons adduced above. All the progress of Japan has been the result of the work of a comparatively small portion of the people, and the great mass have been left to continue in the old customs, the old ways of thought and the old manner of living.

One of the most striking differences between the educated and uneducated in Japan is the difference of religious belief. A Japanese boy on going to school soon learns that what he has been taught as religion is nothing but a confusion of superstitions which cannot be believed in the light of modern science. He promptly throws them out, and with them, *all religion.* All the religion he has ever known is superstition with which an educated man can have nothing to do, and he places all religion in the same class without further investigation. The whole influence of the schools is materialistic. The teaching of any religion whatsoever is forbidden in all the government schools in Japan. This prohibition was probably aimed at Christianity, but it is hardly necessary in the higher institutions of learning, both pupils and teachers being almost universally indifferent, to, if not antagonistic to, religion of any sort. The following utterance is fairly representative of what this class think of religion. "It is the superstitious that need religion—with no God to worship and no immortal soul to think about, educated people can pass their lives very pleasantly in the enjoyment of all that nature and art have bestowed upon them—of what use to them is religion which satisfies the uncultured mind?"

This class of Japanese, believe that thought is secreted by the brain as bile is secreted by the liver. Mind is a convenient expression for the attributes and functions of the brain. Man is evolved from the matter of the earth and when the spark of life that makes him an organism goes out, he will again become dust and ashes, *and nothing more.*

Morals divorced from religion have fared badly. The Japanese character was nourished on a code of morals called "*Bushido*" which means "the way of the warriors." While this code was intended to fit the life of the soldier and presented the ideal of that particular class, its teachings filtered down through the lower classes and affected all Japanese living. No more need be said of it in this place than that it is this code and its efficiency in character building, that has

made the history of Japan of the last fifty years possible. That the army and navy of Japan are its two finest possessions, is due to this code.

It was soon seen that this code would not apply to the altered conditions of life in New Japan. Something more was needed to fit a man for the conquests of peace. The code of the warrior would not fit in the case of a great commercial transaction. And the Government cast about for something to help in making men in its schools. Ethics was made a part of the course of study in every school below the grade of the university, and the Emperor (or the government in the Emperor's name) sent forth the following rescript as a basis of teaching:—

"Our ancestors founded the state on a vast basis, while their virtues were deeply implanted, and our subjects, by their unanimity in their great loyalty and filial affection, have in all ages shown them in perfection. Such is the essential beauty of our national policy, and such, too, is the true spring of our educational system. You, our beloved subjects, be filial to your parents, affectionate to your brothers, be loving husbands and wives, and truthful to your friends. Conduct yourselves with modesty, and be benevolent to all. Develope your intellectual faculties and perfect your moral powers by gaining knowledge and by acquiring a profession. Further, promote the public interests and advance the public affairs; ever respect the national constitution and obey the laws of the country; and in case of emergency courageously sacrifice yourselves to the public good. Thus offer every support to our Imperial dynasty, which shall be as lasting as the universe. You will then not only be our most loyal subjects, but will be enabled to exhibit the noble character of your ancestors.

"Such are the testaments left us by our ancestors, which must be observed alike by their descendents and subjects. These precepts are perfect throughout all ages and of universal application. It is our desire to bear them in our heart in common with you, our subjects, to the end that we may constantly possess these virtues."

How any educated man can get a basis, or a system, of ethics out of the above passes my understanding. But they do it some way or other. And since the basal idea of the men who inaugurated the program of progress in Japan was utilitarian, the system of ethics taught is always utilitarian. Of the teaching, one pupil of a school of the grade of our college, says, "Of all our studies ethics is the most tedious." Our teachers tell us we must be honest, truthful, virtuous —all of which we know very well, but they impart to us no moral power to do these things." Does not that sound as though he had been coached by a teacher of Christianity? But such was not the case. No, the mind of the thinking pupil in the schools of Japan is quite able to discern the weakness of the whole system of ethics taught there.

The results of this teaching are far from satisfactory to the leaders of Japanese thought and to the officials of the Department of Education. The Minister of Education recently called a meeting of the heads of schools to consider what could be done to better the very unsatisfactory moral conditions prevailing in the schools. Well may they be concerned. Frivolity and unrest mark the student class in Japan. High ideals are rare. Character and manhood are crowded out of sight by position and wealth. Commercialism and mammon worship, despised by the Japanese gentleman of the old school, are first among the motives that actuate young Japan. The serious minded among the students are in a pitiful condition. One of the brightest of the students at the university at Tokyo leaving a letter saying, that though he had studied the books diligently and questioned his teachers closely he could get no solution to the riddle of life, no answer to the questions "Whence am I," "Why am I," "Whither do I go?" and finding life not worth living in the maze of doubt and darkness, he was about to leave it, cast himself over the brink of a waterfall and perished. Since that time 42 have followed his example. These are not disappointed failures in the race of life, not students in debt, with dissolute habits filling them with remorse, but men to whom the future should be bright with promise. Even to-day the roads to well known precipices and to the craters of active volcanoes, are guarded by police, and young men are not permitted to visit such places alone, for fear of suicides.

The men who whipped Russia were nourished on the ethical code of old Japan. One of the brightest flowers in modern times of that system, is General Nogi, the hero of Port Arthur. Much in his character and utterances reminds one of the ideal Spartan. But these men are passing. And with them the code that formed their characters. "The Way of the Warrior" fits in the army but not in civil life under present day conditions. The old is going and there is nothing to take its place.

And what of the masses? Practically they are just where the present era of progress found them. Many material advantages they have received. Much instruction they receive from the government, all intended to increase their ability to pay taxes. But they still hold their old superstitions, they still practice the old customs. Shintoism, the original religion of Japan, is out of the field as a religious and moral force. Its leaders openly admit that it is but a ceremonial cult. Buddhism is corrupted to such an extent that its own magazines are filled with calls for reform, which produce no apparent effect. A few scholars, like Dr. Anezaki of the Imperial university, are preaching a pure Buddhism, but their writings have little effect, being too far above the heads of the masses and not commanding the attention of the educated class, who, as shown above, need no religion. The mother temple of the strongest Buddhist sect in Japan is in the hands of a receiver, the dissolute life lead by the priests having piled up

debts which more than cover the value of the property, including the extremely valuable art treasures of the temple. The Buddhists sent chaplains with the army to the front and without exception they were sent home by the authorities, because of their dissolute habits. The priests are not only covetous and idle, they are immoral. Blind leaders of the blind they both fall into the ditch and the Buddhism of Japan is a mass of superstition. Ancestor worship is the least objectionable form of the more common superstitions. And so prevalent is it that even Admiral Togo celebrated his victories by making a special visit to Ise to worship at the shrines there. The worship of the God of lust is still practiced, and Phillic shrines are not uncommon. One of the most wide spread superstitions is the worship of the fox, and that too, by people of all classes excepting only those whom the schools have made materialist.

Japan has the unenviable notoriety of being the most licentious nation of the world. Such at least is the almost universal opinion of travelers in the East. Were it not that the natural temperament of the Japanese, their lack of what we call "nerves" makes them impervious to much that effects the nervous westerner, it is difficult to see how the whole nation could escape ruin in a generation or two through the social evil; for the easy virtue of the mass of Japanese women and the lack of healthy public sentiment on the subject, make the gratification of lust, which is both intentionally and unintentionally excited by sights on every hand, a very simple matter. Concubinage is so common as to be practically universal where a man can afford it, and no stigma attaches to it in the public mind. The wife has no redress. She may, it is true, leave her husband if she has any place to go. But she is not likely to be taken back into her father's home, or to find much sympathy, if she leaves her husband for so slight a reason as that he was unfaithful. The real ruler of Japan, Marquis Ito, leads a life of open and unblushing licentiousness. Such an example cannot be without its pernicious effects. As the rush and intensity of the West more and more supplant the quiet easy going life of old Japan, and the Japanese acquires more of the nervousness of the present-day Anglo-Saxon, these conditions are sure to manifest themselves in serious physical evils. Their deadening effect on the spiritual life of the nation are only too apparent to-day.

Great things are predicted for Japan by her critics. The remarkable progress of the government in the last fifty years is taken as a basis of computation, and rosy pictures are painted of her future. But unless the progress of the government finds an answering advance among the masses, unless the material progress is safe-guarded by a corresponding spiritual and moral growth, Japan's progress will surely be that of a meteor. Japan needs *men*. Men of moral, not to say spiritual might, and such men are not nourished on materialism and cannot flourish in such a moral atmosphere as exists in Japan to-day. Without Christianity this wonderful people are

doomed. Just how the end will come it is too early to predict, nor do we, who believe in the power and final triumph of God's Kingdom, care to indulge in such speculations. We *must* give Japan the Christ who can save her.

Already the work is well on its way, and among the brightest signs for Japan's future is the condition of the Christian Churches in Japan. Already the work of missions in Japan has passed the initial, yes and we may say, the secondary stage. A strong native church is already established. It numbers among its leaders some men of as great intellectual power and administrative ability as any of those who so successfully managed the war against Russia. Col. Hibiki who was chief of the Commissary Department in Manchuria during the war, is an indefatigable worker in the Church of Christ in Japan. Rev. Uyemina, who is editor of the church paper, is the acknowledged peer of any of the editors of Japan's great dailies. The native ministry, numbering to-day something over 1,000 men, includes a goodly number of such men.

The church in Japan is on the whole theologically sound. The Japanese mind is not philosophic and is often impatient of abstract distinctions. Sometimes, perhaps, too much so. But while there has been some outcry in Japan against the slavic acceptance of the (so-called) worn out creeds of the West, and while at one time there seemed danger of serious defection from safe standards and tendency toward a Unitarian form of belief was threatened, the number of ministers effected was small, the reaction was prompt and decided, and it is significant that the man who stands for the high-water mark in that movement, if we may judge by his public utterances, is to-day returning step by step to the trinitarian position.

The standard of Christian living is not that of the United States, perhaps, but that is too much to expect from men just rescued from and still living in the midst of heathenism. The Christians are true to Christ. In some respects higher standards are maintained than in the church at home. Gratitude for salvation is more frequently expressed in prayer meetings in Japan than in the United States, if we except, perhaps, the Salvation Army meetings of this country. Home Missionary Societies have been formed and are faithfully supported. The evangelistic fervor of the native church in Korea has not been equalled in Japan, but the Japanese church stands far ahead of her American sister in this respect.

The churches in Japan are manifesting a spirit of independence that is full of significance. And this thought brings us to the question of the missionary's position vis-a-vis the native church. This is an old question, a difficult question, and an ever recurring question. It does not effect the large class of missionaries who are engaged in educational work, whom all agree are needed and will be needed as long as they can work, and perhaps another generation after them. But the relation of the missionary who engages in direct evangel-

istic work, to the native church changes from year to year as the church grows. As the growing church begins to feel its power it claims its rightful authority, and while the missionary knows that the success of his work means his retirement from the field he is often so engrossed in his work as to be oblivious to the need of re-adjustment until it is forced upon his attention by the impatience of the infant church, and in many cases it is difficult to retire gracefully. The question has been complicated in Japan by the intense national spirit of the Japanese Christians, making them impatient of anything like foreign control, and more especially by the failure of two or three missionaries to appreciate the situation, so that the whole body of missionaries coöperating with the church of Christ in Japan has been hampered and restrained by this very small minority, from making re-adjustments and entrusting to the control of the Japanese more of the management of mission affairs. The situation became acute and threatened the progress of the work of the church and the missions. The Japanese church demanded a voice in certain matters of management of the evangelistic operations of the missions, and the re-actionary minority among the missionaries objected that too much had already been entrusted to them. But the problem has been solved, and the re-adjustment, which we have felt for sometime should be made, has been made in our own Presbyterian Mission, and the mission and the church are already entering on their spring campaign under the new understanding. There is no real question in the mind of anyone as to the continued need of the missionary in Japan. It depends on the character of the missionary.

Another very important aspect of the situation in Japan is the movement for one Japanese Church. As long as twenty years ago, union between the Kumiai (Congregational) Churches and the Itchi (United) Churches, the latter representing Presbyterianism in Japan, was agitated, and two years later was almost an accomplished fact though it failed for the time. But the vision of the union of all the Japanese churches has ever been present before the eyes of the Christian in Japan. And when at the close of the war, some of those who were most dissatisfied with the relations of the church to the missionaries began to say, "If we, the people of Japan, can carry to so glorious an issue a great war, why cannot we, the Christians of Japan, carry on the work for Christ in our own land without any foreign assistance or interference?" Along with this rise of the spirit of independence came a strong desire for the closer—yes for organic union of all the churches in Japan. Conferences among the leaders, not missionaries, of the Methodist, Congregational and Presbyterian churches were held, and a sort of a weekly minister's meeting was established in Tokyo, at which Union was the principal theme. And it is worthy of note that union of these three bodies would include two-thirds of the church members (Protestant) in Japan, and 92 of the 102 self-supporting churches. Union is sure to come and with it will come new

evangelistic fervor and an era of accelerated progress for the United Church.

Eighteen years ago some of the missionaries of Japan came to the church with the appeal, "Give us the men we ask for now, and in ten years or at most in twenty years, Japan will be evangelized and will be sending Christian missionaries to the other countries of the East." While the church did not do for Japan all that was asked at that time, that appeal met with a generous response, and I was privileged to be one who was sent out at that time. But alas for the visions of the speedy Christianization of Japan! A vigorous reaction against everything foreign set in, the progress of evangelization was checked, and the vision is not yet realized. And as I came into contract with the Japanese, it was impossible for me to realize that they would become the leaders of the East, and that the Christian church of Japan would ever become an evangelizing force in China or Korea. But the vision, though premature, was true, and I have given a glad, though delayed adherence to the position of those prophets of twenty years ago.

The political influence of Japan is paramount in the East. Her rise is the pattern which China and even India, are seeking to follow. And while it is true that the Japanese church has sent evangelists to Korea and to China, only a few, a mere beginning, China and India are saying, "We have been told that if we would have the power of the West we must have her religion. But behold Japan has triumphed over one of the mighty nations of Europe without Christianity. No more do we need it." The Japanese church was quick to see the danger in that argument and two men were sent to India from the Y.M.C.A. of Japan to lecture and explain the situation. So promptly have they met the obligation of the hour. The church is following close upon the conquests of the nation, and a strong self-supporting church has been organized at Dalney.

This is no time to relax effort in Japan. The church not only needs, but gladly welcomes our coöperation. The strength of our position should encourage us to renewed effort. For if the church seriously accepts the plans laid down at the Omaha Convention, the end of Foreign Mission work in Japan is certain to fall within this generation.

XXIII

CONFERENCE ON KOREA

An Educated Ministry in Korea

BY SAMUEL A. MOFFETT, D.D.

Fifty men constitute the personnel of what we are beginning to designate our "Korean Theological Seminary." Personnel is thus far all there is of the school. This "seminary" is a natural outgrowth of the method employed in the establishment of the church in Korea.

Nearly all of these fifty men are evangelists already in charge of churches or circuits, where as unordained pastors they are bearing the brunt of the work of caring for the spiritual needs and of the pastoral oversight of the Korean Church.

Most of them were mature men, married and having families, when they were converted, and they have become students for the ministry by a process of natural selection from among the many who have attended the Bible training classes which constitute the very foundation of the great evangelistic movement in Korea.

These men have for from five to fifteen years participated in our Bible study classes and the training classes, attending each year from two to ten classes—sometimes as students, sometimes as teachers. The classes continue in session from ten days to six weeks. Some are for all Christians and inquirers who will attend, and some are for specially selected evangelists, colporteurs and church leaders.

The time is spent primarily in the study of the Scriptures. Some time is given to conferences and discussions upon spiritual topics and questions relating to church administration and policy and all forms of Christian activity, and the nights are usually given up to evangelistic services, for the double purpose of building up the Christians and of reaching the unconverted in the community. In over four hundred such classes this last year there was an attendance of over 20,000, of whom some 7,000 were women. These classes with their results are the most marked feature of the work in Korea. In them all our Christian workers receive their training, and from them the leaders, the colporteurs, the evangelists, have been selected.

Four years ago, from among the most advanced and most capable of the evangelists, seven men were chosen for more definite and systematic instruction, with the thought that they might become the first ordained ministers of the Korean Church.

A tentative course of study was outlined and their instruction begun. Two years later fourteen more were received as candidates

for the ministry, a five years' course of study and reading was prepared and assistance in their instruction secured from some of the older missionaries in other stations. Last year another class of twenty-nine men was formed, representing the work of the four Presbyterian bodies having missions in Korea,—the Northern and Southern Presbyterian Churches of the United States and the Presbyterian Churches of Australia and Canada.

The Presbyterian council—which is composed of the male missionaries of these four missions—indorsed this theological work as its own, and requested the missions to set aside certain men to assist the Pyeng Yang missionaries in this instruction. When under our plan these fifty men—all but three of them supported by the Korean church as evangelists or church workers—were organized into three classes and instructed for three months this last spring, we realized that we had a "theological seminary" on our hands, and that thorough, systematic and adequate provision must be made in order that these men,—the pick of the Korean Church, consecrated men already used of God in the ministry, the men who have done most of the work of gathering and caring for the large number of converts in Korea,—should be prepared for ordination.

They are to be the first native pastors of a church which already enrolls over 15,000 communicants and over 15,000 catechumens, and has besides a constituency of some 75,000 adherents. This church is not an exotic, not a western church planted in Korea; but from the proclamation of the gospel the church has developed as a Korean church adapted to Korean life, and on a Korean basis in so far as Korean life and customs do not conflict with the Scriptures. The church buildings are of Korean architecture, unpretentious, and on a scale which the Koreans themselves can provide. Of over 600 church buildings not more than twenty, I believe, have been built with any assistance from America. In the administration of the sacrament Korean bread and Korean grape juice are used; and this same idea carried out in all things possible, makes the Korean feel that the church is a Korean institution, that it is his church, and that it is his duty to care for it and support it.

This church is already self-propagating, is largely self-supporting, and we now plan to make it self-governing. This year we expect to have some forty churches fully organized with ordained elders, and we hope to ordain the seven men of the senior class in the "seminary" and to organize a presbytery forming the "Presbyterian Church in Korea," permission to do this having been received from the several General Assemblies.

COMPOSITE BIOGRAPHY OF FUTURE MINISTERS

Of these seven men, the oldest in Christian experience is Han Syek Chin, who was baptized in 1891. He was then a successful young merchant in Eui Ju, with a good education and some experi-

ence as a traveler in Manchuria. From his first meeting with the "foreigners" on the hillside in Eui Ju, he showed great interest in the gospel message, secured and read the New Testament, soon professed faith, and began selling tracts and Testaments in his shop and telling others of the gospel. Coming to Seoul for further study, he showed such zeal that I decided upon him as the one to assist in the opening of the new station at Pyeng Yang. The story of his work, of the persecution he endured, of his faithful testimony although he expected to be executed, is told in the little pamphlet "A Forward Movement in North Korea," published ten years ago. Associated with Rev. Graham Lee and myself in the establishment and development of the first church in Pyeng Yang, he won many of our best men to faith in Christ. For ten years he has labored in the country east of the city, where he has established seven churches and to-day is an elder in one of these of some 300 people, over which we hope to see him ordained the first pastor.

Elder Yang Chun Paik, baptized in 1893, is the youngest of the seven men, being now thirty-six years of age, but is probably the best scholar of them all. He was teacher of a village school in the mountains of the far north when he heard of my presence in a near-by market town and walked ten miles to see me and hear the "foreigner." Study of the Scriptures brought him to Christ, and he has been the chief native agent in the wonderful work of the Syen Chun Station, where as Mr. Whittemore's right hand man he has put the impress of his character and scholarship on all the work.

Three of the men were baptized in 1895. Elder Kim was probably the first sincere believer in Pyeng Yang, although not among the first baptized. In the first gathering I addressed, he stood and asked pointed questions. Then for days he stood outside my window listening to the conversations within, and, as he afterwards said, "sizing up the foreigner and his teaching." He read the New Testament privately, then came for conversation, was convinced and converted. He was something of a mystic and had spent years in meditation upon various philosophical teachings of the Orient, had taught school and been a secretary in the magistrate's office. After assisting Dr. Wells in evangelistic work in the hospital, he was for eight years the most trusted assistant in the Pyeng Yang church, until from overwork he broke down nervously and retired to the country, where he now ministers to village churches. His marked spiritual character led to his selection in 1900 as the first elder.

Elder Bang, now 55 years of age, is the oldest man in the "seminary." He is preëminently the traveling evangelist, and has had to do with organizing more country groups than any other man. In 1894 he was a leader of a band of Tong Haks,—revolutionists who tried to overthrow the government and expell foreigners. Fleeing for his life, he came to a little village where Mr. Lee and I were preaching and followed us to Pyeng Yang. His son, now in America, has just

been secured as evangelist among the Koreans in California, and has organized eleven groups of Christians there.

Elder Song had declared himself a Christian after a beating received at the prayer meeting in 1894, when the persecution was inaugurated. He too was tried with the red cord, which meant that his crime was one worthy of death. He has for several years been an itinerating evangelist.

Elder Ye in 1891 stoned the missionary on the streets of Pyeng Yang. He was then a "yamen runner." After removal to Gensan he was converted and baptized in 1896. Accompanying Mr. Smallen as cook on the itinerating journeys, he showed such zeal and power in preaching the gospel that he was made a colporteur and then an evangelist, and is now one of the main workers in the territory of the new station at Chai Ryeng.

The last of the seven to receive baptism (in 1897) was Elder Kil Sun Chu, the most eloquent preacher and the greatest spiritual power in the Korean Church. Of good family, the son of an ex-official, with a good classical education, a druggist and physician, he was a searcher for the truth and often spent days in the mountains in meditation and prayer. Standing with bare feet in the snow and pouring cold water over his bared shoulders that sleep might not interrupt his long continued prayer, he, like his intimate friends (now Elders Kim and Chung), was longing for and seeking some light upon life's mysteries. Kim first found the Christ and then led Kil into the light. He is now the "Spurgeon" of Korea, a mighty power as he preaches to the congregation of 1,500 people in the Central Church, or teaches in the training classes, or conducts evangelistic services in the capital or in some country church.

Blind in one eye, he was saved from total blindness by an operation for cataract performed by Dr. Whiting, the whole church joining in prayer for the success of the operation. A deep thinker and a man with a clear perception of spiritual truths, of beautiful spirit and of rare good judgment, we eagerly look forward to his becoming the pastor of the largest church in Korea.

EQUIPMENT FOR EDUCATION SORELY LACKING

It is from such men that the ministry in Korea is now being prepared. Their course of training involves three months of each year for five years spent in classroom work, supplemented by a course of reading, by attendance upon several conferences in Bible training classes, and by teaching in several of these classes. The rest of the time, probably seven months of each year, is given to the oversight and care of the churches, for which they receive salaries of from $90 to $150 a year. None of them read or speak English. Their instruction is in the vernacular.

For this theological seminary we have no building and we are greatly handicapped. In fact, in all our educational work we are

meeting a grave crisis because of inadequate equipment of buildings and endowment. The only educational building in the station provided for men is the academy, which when crowded will accommodate 150 students. Fifty men who applied last year were sent home because there was no more room for them in the classrooms or chapel.

For the theological school we had recourse to the use of the former hospital building, now given to the ladies for use of the girls' school. By closing this school very early and by holding our theological school late in the spring and until the summer rainy season, and by making use of the women's chapel, we made shift to provide classrooms and accommodations for the men. We need buildings for this work and for the related work of the Bible training classes—which number an enrollment of five hundred to eight hundred men—so that this work need not necessitate the cessation of important phases of the work carried on in the academy and in the girls' school and in the women's chapel.

We very greatly hope that some one will make provision for this need by a gift of $25,000, of which $10,000 is needed for buildings and $15,000 is needed for endowment sufficient to provide the yearly expenses for fuel, lights, repairs and janitor. This expense would thus be saved from being a yearly tax upon the gifts of the churches to the Foreign Board—gifts which are not sufficient to allow for such advances in our work.

If we are to take advantage of the present great opportunity in Korea,—if we are to conserve the already great results achieved in Korea, and provide a ministry for the great body of Christians already gathered and the greater body which we believe will be gathered in a very few years,—we must have some provision for our educational work. We have the work. We lack the equipment. The Korean Christians are providing the primary schools and are supporting the higher educational work so far as their financial ability goes, but they are not equal to the task of providing the larger buildings and the endowment now needed.

XXIV

CONFERENCE ON PERSIA

BY REV. S. M. JORDAN

When one is contemplating a journey in Persia he does not reach for a time table and look up the trains, for the trains do not run on schedule time and a special must always be chartered. He does not pack his suit case and then rush for the station, but for days and weeks before, he, or rather his wife, gathers together the necessaries for the road—beds and bedding, folding chairs and table, pots and kettles and something to cook in them, dishes, cups and saucers, tea, coffee, sugar, and other food supplies. When all these things have been assembled and packed in the immense saddle bags especially constructed for the purpose, the train made up of pack horses and mules is brought in, and the packs loaded on.

To one able to adapt himself to all sorts and conditions of things, I know of nothing so restful as a journey in Persia. As we ride out of the city gates the cares and worries of life roll from our shoulders. We are so utterly free from all those improvements and luxuries that infest civilized life. There are no daily newspapers or telephones to molest or make us afraid, while the post offices and telegraph stations are few and far between, being found only in towns and villages of considerable size. We ride along through the vast expanse of the desert, the majestic mountains towering thousands of feet high on every side. Instinctively the words of the psalmist come to our lips —"I will lift up mine eyes unto the mountains from whence cometh my help. My help cometh from Jehovah who made heaven and earth." The ever shifting lights and shadows on the bare rugged mountains, the varying tints of soil and sky, the occasional mirage, the passing camel caravan, with Father Abraham staff in hand leading the way to Canaan, all lend their magic to the desert road.

After some hours of travel we arrive in the town or village to which we are going, wearied from the journey and ready for food and rest. We do not inquire for the best hotel in town, for there are no hotels with well furnished rooms and plenty of water and towels for the bath. The room, when we have found it, is usually about eight feet by ten. It has a mud floor, four mud walls, a mud ceiling and over that a mud roof. It is furnished with nothing except dust and fleas,—at least we hope there is nothing worse,—we always expect these two. The floor is sprinkled and swept, the furnishings put in place, the samovar lighted and a refreshing cup of tea drunk, while preparations

for dinner move on apace. After twenty to thirty or more miles in the saddle across the desert sands, under the blazing Persian sun, rest even in such a place is sweet to the wearied body.

But it is not for pleasure that we go off upon these tours. We have a purpose. We are fishers of men. When one goes fishing he must be careful to present the bait in such a way as will make it attractive to the fish. Over the horn of the saddle hangs a set of holsters made especially for carrying Persian New Testaments so that they may be ever ready at hand. As we ride into the village the men call out, "What is your business, Sahib? Are you prospecting for mines? Are you buying antiques? Are you purchasing rugs?" We reply, "We are guides to the hereafter,"—sky pilots if you please. The people are rather impressed with the strangeness of the answer. Their curiosity is awakened. We inquire where a lodging place can be found and someone volunteers to guide to a place where rooms are let to travelers. As we pass along the streets the people ask our guide what our business is and he replies, "I do not know. They say they are guides to the hereafter. You had better come and hear what they have to say." When we arrive in front of the house where we are to lodge, a group will probably have gathered. We exchange the customary salutations, "Peace be unto you." "Unto you be peace." "Is your health good and are your spirits wound up?" Each expresses the hope that the other's shadow may never grow less, and that his age may be a thousand years. As we sit there on our horses talking, I turn to someone in the crowd and ask, "Can you read and write?" That is not an insulting question in Persia for not more than five per cent of the people in the villages can read, and those who can are very proud of the accomplishment. If he is able to, he replies, "Yes, I can read but I cannot read *your* language." "Let us see if you can read your own language," I reply, and I hand him a Persian New Testament. Books are not common in the villages, and an educated man is always interested to see and the people to hear a new one. He takes it and opens it to read. Now those books before starting on the journey have all been trained. They have all been opened so often at the Sermon on the Mount, the fifteenth chapter of Luke, the ninth and tenth of John, and the thirteenth of Corinthians, that they are sure to open at one of these places,—usually at the Sermon on the Mount. The man begins to read. When he comes to "blessed are the pure in heart, for they shall see God," the missionary calls attention to the fact that outward forms and ceremonies are not enough. Prayers repeated five times a day and ablutions scrupulously performed will not suffice. A change in the inner life is required, for none but the pure in heart can see God. The reading continues, and all listen to the words of Christ as He says, "I came not to destroy but to fulfill the law and the prophets." Again the attention of the people is called to the fact that Christ says that He came to perfect religion, and if He made it perfect there is no

need for any other. As the reading continues, seed thoughts are dropped as we come to the points that can best be emphasized.

The missionary goes off to see to the stabling of his horse and the people continue to listen to the word as it is read. When he returns he will find a group ready, waiting for the message he has come to deliver. Later in the day the people come to the rooms in which we are stopping. The diseased are brought to the physician. We visit the sick. Calls are made on the influential men. If there are ladies in the party they meet the women of the village, perchance by the single fountain of the place where they often congregate, and they will tell them of that woman who long ago came to draw water as they have come, and found Him who alone can give the water which springeth up into eternal life.

The seed of the Kingdom is being sown in the cities, villages, and by the wayside and we know that the time must come when we shall rejoice with the joy of those who harvest.

XXV

CONFERENCE ON THE PHILIPPINES

BY J. A. HALL, M.D.

God is always greater than our faith would make Him, and always answers our prayers more abundantly than we ever anticipate. It is not so many years past that the burden of our prayers was for the open door and the opportunity to bear the message of Jesus Christ to the people. Now God has in His providence opened the doors, and we delay to enter in. We have heard of the marvelous opening in Korea, and of the great awakening in China, and I am glad to say that for the Filipinos also the door has been opened which was so long closed by the Friars. They had the people completely under their control, and sought to establish their most vicious creed, if creed it can be called, for when you see the people enter the church with a booklet, read a few lines, then take a step according to the instructions in the booklet, read a few more lines and take another step, a few more lines and kneel, bowing before this image or that picture, and so working their way slowly around the church with the belief that in so doing they have warded off the cholera, or rendered themselves immune to the small-pox, or laid up merit against the soul of a departed relative, you feel that salvation for them is a matter of mechanical adherence to rule rather than an intelligent faith in a Redeemer. When you see them carry their infants to the church for baptism, believing as they are taught to do, that without baptism there is no salvation, but before the priest will prepare the ordinance, a dollar and twenty-five cents must be paid in the case of the poorest of them, and more in the case of those who have it; when you see them going to the church to be married, and again a similar sum is first demanded, and as a result of this demand scores and hundreds have lived together in past years without the marriage ceremony; when you see them being carried to the grave by way of the church, and again a dollar and a quarter must be paid before a prayer well be offered, you feel that these people are not allowed to get near the Savior who said: "Come unto me," but are kept far away by innumerable barriers. I have known of cases where the bodies lay at the church door for want of the money to pay for the prayers until the police have compelled them to be removed.

But these conditions are fast changing as a result of the American occupation of the Islands. The American Government became the first missionary agency, and whatever may be said about it being contrary to the American constitution to colonize, and unnecessary

from an economic point of view, I have this to say in reply: That the constitution of Almighty God is greater than that of the United States, and that as a Christian nation the United States could not do other than was done under the conditions that presented themselves. God has through the instrumentality of the United States Government opened the way for the preaching of the gospel, and there are to-day over one hundred missionaries occupying thirty stations scattered throughout the Islands. The Presbyterian Board has thirty-two missionaries occupying nine stations, with two hospitals, three dispensaries, and three schools. Already there is an adult membership of over five thousand connected with our own church, sixteen hundred being added in 1905.

My own work has been at Iloilo on the Island of Panay. It is just seven years ago since we landed there. While studying the language of the people, we rented a building in which to hold services for the soldiers and other English speaking people. The first service was held the week before Easter 1900, and here we see the providence of God, for at that first service for Americans, there appeared a Filipino and his wife. They had just returned from Spain and while there had been converted. As they returned to the Islands I suppose they had been praying that God would open the way whereby they might make known this gospel to their brethren. We had been praying that God would give us just such a young man as Adriano to help us, and here we were brought face to face at the opportune moment. The first service was held for the Filipinos the following Sunday—Easter Sunday!—a fitting day surely for the resurrection of what had been to them nothing more than a dead Christ. About seventy people attended that first service and the number never grew less. In a few weeks they filled the room we had rented, and we rented the other half of the building and tore out the partition. It was not long before they filled that room also, so anxious were they to hear about Jesus Christ the Savior and Redeemer. In less than six months we had received as the nucleus of the future congregation at Iloilo, some ten members. The gospel of Jesus Christ manifests itself in the same way among peoples, namely, the possession of it is immediately followed by a desire to give it to someone else. I remember among those first converts was a woman from a neighboring Island. She was anxious to have the message proclaimed to the people of her village. The evangelist was busy every day preaching in and about Iloilo, and the missionaries could not yet preach in the language of the people. She asked one of the other converts to go with her, and the following Sabbath morning Paulino stood on a street corner in her village and told the people what he had recently learned of the Gospel of Christ. The local priest sent two men down to ask questions difficult to answer, and Paulino could not answer them, but there was put into his heart the desire to so master this word that he should be

able to answer any and all questions, that he might convince men that what he preached was none other than the true Word of God. A few months later he was engaged as a language teacher and later as an evangelist, devoting his whole time to the work of preaching, and to-day he is the ordained pastor of the self-supporting congregation at Iloilo with its elders and deacons, its Sabbath School superintendent, officers, and eighteen teachers. I remember also a young man who came to the chapel door during the hour of service and listened for a few moments, then went away. But something he had heard remained in his heart and the following Sabbath found him at the chapel before the service began, and he remained throughout. Before the service was finished he had given his heart to Christ. He was a blacksmith in the employ of the army, working with some of the most Godless and profane men I have ever known. Before beginning work on Monday morning he said to the soldiers, "Men I am now a servant of Jesus Christ, and by God's help I intend to follow Him." The men swore and laughed at him, but Simeon bore it patiently and quietly until in time the men ceased to bother him. Like Andrew, who searched out his more gifted brother, Peter, Simeon went to his friend, Francisco and told him of the news he had heard and gave him a testament he had procured that Francisco might read for himself. A few weeks later Francisco came and said, "I have been reading this Bible. I used to think more of my game of cock than I did of my children, but now I have put away the game cock and gambling. I have learned that my children are given by God to me, and I shall now try to teach them as He would have me do." He continues in his work as a harness maker, but spends his spare time in preaching and teaching, and in his tact and zeal for the Master resembles the Apostle Paul, from whose letters no doubt he derives much of his inspiration.

I went to the hospital one morning to find a stretcher at the foot of the stairs covered over with a sheet. On removing this I found a young man, educated and bright. He spoke Spanish fluently and had been a clerk in the Government office in Spanish days. He was paralyzed from the hips down, and could barely use his arm and hands sufficient to feed himself. He had been in this condition for three years and was very anxious about the future. His haughty proud look said plainly that he cared nothing for the foreigner nor for his teachings, but only for his medicine. The foreign doctors had great "luck" in treating the sick, and perhaps this one might be able to cure him. In consequence of this, nothing was said to him about the gospel for a time, and another patient,—a poor ignorant mountain boy,—was put in the bed next to Pedro's. Pascual had a compound fracture of the leg. A large wound had been made by the protruding bones and had been stuffed with tow for three days before he came to the hospital. Needless to say, it required a long time to dress the wound each day, and as the wound

was being dressed he was told the story of Jesus and His love. At first he seemed to regard it as a joke, but later became serious and would break in with questions. Later I was delighted to find him and Pedro discussing the gospel together and singing hymns. Here was a marvelous thing, for Pedro was an educated city boy, who would not have conversed with Pascual the ignorant country boy, whom he would have called a "tao" or a servile one, but now Pedro had been lowered from his haughty heights by the Gospel and the love of Jesus, and Pascual had been raised to the same level by the same Jesus, and here they were on common ground,— the ground where all men must meet ere we enter into eternal life. A few weeks later Pascual said one morning, "Señor, Pedro and I would like to be baptized," and then followed one of the happiest hours of my life, questioning those boys on their faith in Jesus Christ, and finding that they had the plan of salvation as clearly before them as you and I have it, and that their faith was based upon the same foundation Rock. A few evenings later these two cripples were carried into the front room of the hospital, and there in the presence of a few people were baptized, confessing Jesus Christ as their Savior, and partook of the communion of the Lord's Supper. Pedro's progress toward recovery was slow, and as his bed was needed by other and more urgent cases, he was carried to a back room used as a lodging room for country people. There he lay on his mat in the corner week after week, translating hymns from Spanish into Visazan, —the dialect of the people. He has translated and composed over two hundred and twenty-five hymns, and none are more popular than some of those translated or composed by Pedro. One is the Lord's Prayer set to music, and is sung everywhere amongst the Christians. One day, far in the mountains, I found a village of three hundred people not one of whom could read. They were eager to learn about Jesus. I felt that an occasional visit from an evangelist would make slow progress among a people so ignorant. Before going back to that village a second time, I said to Pedro as I described the situation to him, "Would you mind going up there and reading the Bible to those people for a month?" Immediately his face beamed as be said, "I'd like to." Nine of those mountaineers came down and carried him away to their mountain home, up and down hills that are almost perpendicular, all because they were in earnest about Jesus Christ. Three months later a letter was received from Pedro, enclosing a list of two hundred names. The letter said: "Señor, here is a list of two hundred people in this village and in other villages round about, who wish to be baptized. Can you not come up and baptize them?" I went up the next week and baptized many of them, and at subsequent visits baptized others. There sat Pedro in the corner of a house with a crowd seated around on the floor. He would read a verse or two and explain it, then sing a hymn, then a verse or two more, further explanation, and more

hymn, and so on for an hour, morning, afternoon and evening, Sunday, Monday, and Tuesday, there sat Pedro busily engaged in teaching the people. The old look of anxiety for his physical condition had gone, he had something far more valuable to him than the power to walk. The old haughty look had disappeared, and in its place was a look of humility, cheer and happiness,—Pedro had found Jesus Christ, had taken Him into his heart, and delighted to do His will.

XXVI

LATIN AMERICA'S CLAIM UPON HER ANGLO-SAXON SISTER

BY REV. GEORGE C. LENINGTON

In considering the religious questions of the countries to the south of us, it will be within our province to examine only those in which the missionaries of the Presbyterian Church are at work. None but whom are familiar with the successes of the Gospel in Mexico since Miss Melinda Rankin began sending copies of the sacred Book across the border of the United States in 1850. In spite of persecutions in which several have laid down their lives to witness for the Savior, the Kingdom has grown, largely. In Guatemala City Rev. W. B. Allison and his little band of workers are scattering the light which will eventually illuminate that whole republic. Columbia has not been very eager for American Christians in the last few years, but school and church still urge the Truth of God. Mr. and Mrs. T. S. Pond valiantly carry on the battle in an out-station of this Mission at Caracas, Venezuela. The gap between this work and the next is a large one. For the steamer bearing the visitor of missions must be occupied till Valparaiso, Chile, is reached. The force of workers in this nation is rewarded with an ever enlarging influence over every class of society. Leaving now the glare of snowy heights and rocks heaped upon rocks of the western coast, the Christian student finds himself on the gently sloping table lands of Eastern South America. The lower district including the Argentine, Paraguay and Uruguay republics is manned with evangelical forces by the Methodist church. In Brazil—half of the continent in size and population—the Presbyterian church is doing a work that ought to be the glory of every member of that great body. By the resolutions which will be presented to this Convention to-morrow afternoon for their consideration the Presbyterian Church is recommended to assume the responsibility of the evangelization of thirteen millions of the people in these countries of which we have spoken. As only China and India surpass this number held out for our prayers and efforts, we can easily see how earnest ought to be our study of the Latin American mission field.

IMPORTANT PHYSICAL REASONS

press the claim of the Southern neighbors upon us. No other aggressively Christian nation lies so near them as we. Mexico, so far as railway communication is concerned, is but another state of the Union. Commercial relations and Isthmian Canal interests are

throwing bridges from our shores to Central America in great numbers. The Western coasts can never be reached from other lands as they can from this. Latin America is our "next door neighbor." South America can justly be called the continent of superlatives and supremes. The Amazon river with a watershed which is well nigh inconceivable is lord of all running bodies of water. The great Paraná, draining the lower half of the continent, is only second to him. Aconcagua and other peaks of the Andean Range bow to no other mountains of the Western Hemisphere, and acknowledge masters only the loftiest of the Himalyas. The largest single body of tillable soil watered by natural rainfall stretches from the coast range of the Southern Pacific to the waves of the Atlantic. The mineral deposits of the West and the vegetable wealth and possibilities of the East place South America second to none in opportunities of the future. The hundreds of millions of human beings which will soon cover these regions cry out with terrible insistence that they be given the Christian's chance in the race of life. This continent also holds the palm of having received the world's greatest indifference.

POLITICAL CONSIDERATIONS

urge the American Presbyterian Church to fulfill her trust of the Latin peoples. With cannon and blood America has announced to the world her adherence to the Monroe Doctrine. Europe has accepted the claim and called upon us to perform the duties involved. Already the ecclesiastical results are following, and the Anglican churches organized in the Eastern coast cities are being transferred from the jurisdiction of the Anglican Bishop of the Falkland Islands to of that Bishop Kingsolving of the American Episcopal church. European missionary activity in South America will undoubtedly continue. But no large society will spend its energies there, unless the American churches compel them to do so.

While it must be admitted that jealously, and at times even antagonism, toward the great Northern Republic is manifest in South America, there are still stronger indications that the under current through the generations is confidence and admiration for her. Every republic has copied the Constitution adopted in this country in 1788, making only such changes as seemed suited to the different conditions. Another token of the real attitude of the Latins is the language of the daily press. Frequent are the appeals by the editors that this or that custom or practice of the Anglo-Saxon Republic be imitated. To many it is the standard to which they wish their nation to conform. In some of the nations this attitude of unavowed liking becomes open and hearty friendliness. Perhaps most of all Brazil shows this feeling. In the Pan American Conference last year Brazil again and again declared that it belonged to the interest of every Latin American republic to accept the assistance which the United States so disinterestedly offered. The Christian missionary

from no other nation can count upon more kindly treatment and courteous hearing than the American. The opportunity is his—Who will ask whether he used it, or not?

THE APPALLING RELIGIOUS NEED

of the Latin American nations is one of their most convincing claims upon the Church of which we are a part. It is hard to realize this as being true of lands where all of the usually accepted evidences of civilization are in so remarkable degree. Cities like Rio de Janeiro, fifth in size of the Western hemisphere, present to the eye buildings and improvements that would be impressive in any city of the world. Sixty millions of dollars have just been spent in two public works that will challenge even the metropolises of the greatest nations to duplicate. The Avenida Central is a boulevard running right through the heart of the city for over five miles that will take rank along side of even the Champs Elyseés. The system of docks and piers which is being installed will render the most beautiful bay of the world also one of the most convenient for shipping. The railroads, electric railways, telephone and telegraph systems, schools and charitable institutions, elaborate systems of government and all other marks of modern civilization cause the superficial onlooker to ask why this part of the world should be counted as a field for missionary operations. A little study, however, will show that all of these advanced conditions are but an exterior garment which has been thrown over a spiritual body which is terribly far from being rightly cleansed. That terrible bane of Roman Catholic education for hundreds of years, imitation instead of actual appropriation, is bearing its harvest in the present conditions of Latin America.

The religion which has been unceasingly handed to them from European sources is inadequate to satisfy the soul. Every great leader who has brought freedom to these peoples has declared that the religion of the friars was the most potent enemy to be met. By it almost the only thing forbidden to its devoteé is the use of the Revelation of God. Within the last three years in the city of Bahia, with a population of three hundred thousand, the archbishop put an advertisement in the daily papers over his own signature commanding all the faithful to bring every copy of the Bible, or portion of it, in their possession to the square in front of the cathedral on a certain day, that he might burn them. The national government was interpellated on the floor of the Senate Chamber whether this was to be permitted in Brazil in the Twentieth Century. But when the day came the great man had his bonfire and destroyed some dozens of Bibles. The life may be what the person wishes, if only the forms of religion are properly attended to. An instance under the speaker's own observation, as it was done to a fellow teacher in the Protestant College of Saõ Paulo, Brazil, shows how little importance is attached to the character of a prominent leader in its work. This professor

returned from a visit to France, his native land, only to find that his wife had been seduced by one of the most active and eminent priests of the city, and persuaded to take his two sons and leave the country. With her she took his savings of several years. The professor tried to secure an interview with this priest, who had been seen spending much of his time in the professor's home for several weeks after he had sailed, but was invariably informed that he was not at home. Meeting him on a street car the Professor accused him of having ruined his home. The priest laughingly rejoined, "You were ordained a priest once. How can you have a wife now?" And the teacher had to content himself with the ridicule of the entire body of passengers. Bow down to the images in the various shrines, and be sure to provide the fees which are graduated by the means of the person paying—and no troublesome questions will be intruded on your manner of life. The abuses and selfishness of a church which demands everything for her own temporal interests have reached the limit of endurance in Italy and France. But her power cannot be assailed in the small and disorganized states of Latin America, and the slavery is producing Spiritualism and Agnosticism to an incredible degree.

To the minds of the South American perhaps the most galling abuse on the part of the Roman Church is that his country is made the dumping ground for all the refuse of the rest of the world. The Carbonari of Italy, the ballots of Frenchmen and the machetes of Filipinos drive friars and monks in tens of thousands from their lands. Press notices say nothing of the sailing of these undesirable beings, and they drop out of the world's notice after the rather emphatic expulsion. But the streets of interior towns in Latin America see them before long. No change has been wrought in them. And they come to fasten on the new prey just as they clung to their victims of their regions. With the most darkened of medieval minds they try to mould conditions of to-day. And even the lowest elements of society keenly resent the wrong. The secular press under nominally Roman Catholic editors tells of an Italian priest who had been appointed vicar of a South American parish. He was brought to trial in court for wrong to one of the young girls of his parish. In this trial it was proven that a few years before he had shot a reputable citizen of Italy who had caught the priest in adultery with his wife. The clamor of the residents of the town had led the church to promise to punish the priest. His punishment, evidently, was to be isolated in a country parish of South America. The revolt against this practice of sending all ecclesiastics for whom places cannot be found elsewhere to this hemisphere is opening a wide door for a spiritual religion. The duty of our Church to enter it is a pressing one.

THAT WE HAVE MADE THEIR PAST IMPOSSIBLE LONGER

lays upon us a burden which we cannot urge for other shoulders. To pass over in silence the political effect which our nation has wrought

upon all the republics to the South of us, the existing public school system in almost every country is directly or indirectly due to the influence of the mission school—in many cases that of our own church. In some of the countries missionary teachers have been induced to leave their work and organize the government system. In 1894 Dr. Prudente Moraes sent some Brazilian public school teachers who had come to him for instruction to the American school of Saõ Paulo, saying, "You will find there in operation just the principles and ideas which the Government hopes to make the basis of its whole system." That Miss Marcia P. Browne had been taken from this school and made head of the State Normal School show the extent to which this educational leader believed what he said.

The "Evangelical Catholic" church which stands as the result of a generation of missionary work in Latin America is a child of the American church which must be strengthened and counselled through childhood and youth, till she reaches full stature where she can adequately evangelize the countries where she is. For some unaccountable reason the growth and power of this church seems to be unknown to those who are responsible for her existence. The Presbyterian church of Mexico counts a membership of over five thousand. And that of Brazil has a total of fourteen thousand—ranking as one of the largest churches in the world resulting from American Presbyterian missions. Remarkable is this church not only for its size, but also for its organization and aggressive spirit. Some of the national churches are entirely self-supporting, both in maintenance of an increasing ministry and building of necessary churches. In Brazil a Home Mission Board has been in successful activity for fully a decade. At the last meeting of Synod the plan of self-supporting Presbyteries was adopted in order to render the work still more effective. During the year 1907 this great church will organize the General Assembly of the Presbyterian Church of Brazil. And a definite movement has been set on foot to unite all Evangelical churches in that country into one. Of course, as in Japan, it will require grace and patient tact for the missionaries to continue their work in the midst of such an active Brazilian church. But for years to come there will be vast unevangelized fields for the most determined missionary enterprise. Compared with the task of bringing the 250,000 Indians of the United States to obey the world's Savior, the undertaking of the same effort for the 4,000,000 Indians of South America is stupendous. This work has but been proposed—not even mapped out. As in Venezuela, there are but one or two workers in several of the smaller nations. In the program now being adopted by the Presbyterian church for the performing of its world task, may it not be that Latin America shall at last receive her due share of love and service.

Outside of the actual membership of the Evangelical churches there is the large body of people who are dissatisfied with the

religious conditions which have been produced by the dominant church. These are eager to find something that will afford them satisfaction. Missionaries from various parts of the continent report that too many are seeking information to be supplied. In towns where there are no Evangelical services congregations of from six to ten hundred persons will gather to hear a Protestant preach the Glad Tidings of a Savior. In communities where no missionary has been able to go, groups of men have gathered to study the Bible, believing that this book will show them the true way. In one such a village a missionary on his first visit found over seventy people who were ready to be organized into a church. This wide spread hunger shows itself in long journeys to hear the Gospel message. Letters are coming in large numbers to missionaries, asking that preachers be sent to teach groups of Bible readers who long to know the way more perfectly. The harvest is ripe now. In former days the people who stopped to think lived on and died in sodden despair. But now we have carried before their eyes the Bread that satisfies, and they are reaching out trembling hands for it. Must those hands, weary and emaciated, drop back empty?

When our Lord and Master heard the command to take Him to the cross, he listened to Latin words. The orders to drive the nails and lift the cross were spoken in the same tongue. It was a dark skinned child of Italy who ran to wet His lips with the last human kindness which He received. When the dark hours had dragged out their gloom to its end, the voice of the Roman in command of the crucifixion squad broke the silence. In Latin he pronounced the conviction which Calvary engraved upon his heart—"Truly this was the Son of God." No Anglo-Saxon looked on. Centuries afterward, the sons of the North had been given the message of the Latin. Now that their children in our own part of the world have forgotten it, shall not the Anglo-Saxon bear to them in their darkness of ignorance and thraldom the news, "Truly this is the Son of God?"

Might

"All power is given unto Me."

MY MISSION—A BIBLE READING

By Mr. David McConaughy, Chairman.

"He is the Mercy-Seat for our sins and not for ours only, but for the ***Whole World.***" 1 John 2: 2.

"For God so loved the world that he gave his only begotten Son that ***whosoever*** believeth in Him should not perish but have everlasting life." John 3: 16.

"And when it was day he departed and went into a desert place; and the people sought him and came unto Him and stayed Him, that He should not depart from them." Luke 4: 42.

"And He said unto them: *I must preach the Kingdom of God* to other cities also, *for therefore am I sent.*" Luke 4: 43.

"And other sheep I have which are not of this fold; them also *I must bring*, and they shall hear my voice; and there shall be one fold and one Shepherd." John 10: 16.

"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto *all* that call upon him; for *whosoever* shall call upon the name of the Lord shall be saved.

"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? As it is written, 'How beautiful are the feet of them that bring glad tidings of good things!'" Rom. 10: 12-15.

"As thou hast sent me, so I send them." John 17:18.

"Ye shall receive power after that the Holy Spirit is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." Acts 1: 8.

All authority hath been given unto me in heaven and on earth. *Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you all the days, even unto the end of the age.* Matt. 28: 18.

Benediction: Rev. Thomas L. Sexton, D.D.

XXVII

THE MIGHT OF ISLAM AND THE POWER OF THE GOSPEL OF CHRIST

BY S. M. JORDAN, PRINCIPAL OF THE AMERICAN SCHOOL, TEHERAN, PERSIA.

Islam is a mighty power in the world to-day because of its 230,000,000 adherents who, though scattered throughout many lands and speaking diverse languages, yet are to a certain extent unified by the common creed they all confess and the Arabic terms in which their religious thoughts are expressed. It is weak in political strength, for the scepter has passed away from Islam—King Edward rules over more Mohammedans than all Mohammedan rulers combined. It is strong because of the larger amount of fundamental truths which it possesses. With the Christian the Mohammedan can repeat,—"I believe in God Almighty, maker of heaven and earth and in Jesus Christ who was conceived by the power of the Holy Ghost, born of the Virgin Mary and who ascended into heaven. I believe in the forgiveness of sins, the resurrection of the body and the life everlasting." It is strong because of the simplicity of its creed and its lax requirements. No reform of character and conduct is required. The mere repetition of the creed, "Allah is God and Mohammed is his prophet," makes one a Mohammedan. It is weak because it fails to supply that for which the soul of man cries out, fails to satisfy its longings for higher and better things.

One day a year or two ago two young Mohammedans came to me and said that they wished to talk to me about becoming Christians. I turned on them rather abruptly and asked, "What is the matter with your own religion? Have you been faithful in it that you wish to exchange it for another?" One of them speaking for both replied,—"Sahib, when a man is on a journey and travels and travels and never reaches the lodging-place, what conclusion must he reach? Must he not decide that he is on the wrong road? We have been faithful to our own religion but we have not found that which the true religion ought to give. We have not found joy or peace or rest. We have come to the conclusion that we are on the wrong road." Of course with such an opening it was very easy for me to tell them of Him who came to supply the longings of the weary hearts of men who said, "Come unto me and I will give vou rest."

The fatal inadequacy of Islam to satisfy the soul hunger ot men is well illustrated in their doctrines of prayer, and God, and heaven.

Prayer to the Mohammedan is not drawing near to a loving heavenly father and entering into union and communion with him, for they do not think that they have a Heavenly Father. Instead, a great Oriental despot sits upon the throne in heaven. He has made the world and set it spinning but he cares not for the creatures he has made for he has bound up all things in arbitrary inexorable fate. Prayer is simply paying tribute to their despotic king, depositing money in the bank of the kingdom of heaven on which the depositor may not draw. An answer is not expected, for prayers are not made to be answered.

To the Mohammedan, heaven is a vast pleasure park, a glorified harem in which those celestial maidens, the houris, are the chief attraction. Heaven is a place of carnal pleasures and sensual delights, nothing spiritual, nothing pure. Can you conceive of anything more degrading, more utterly defiling to the soul of man?

Islam is a mighty mountain which has reared itself over against the onward march of the victorious legions of the Cross. A mighty mountain whose summits are crowned with the doctrines of God's existence and His unity, and whose foothills run far down into the quagmires of polygamy, divorce for any or no reason, and the oppression of women.

But I am here to speak not of the might of Islam but of the gospel of Christ which is the power of God unto salvation. "Not by might nor by power but by my Spirit, saith Jehovah of hosts. Who art thou, O great mountain?" Unto thee shall come the armies of the Lord of hosts, "and the mountain shall become a plain."

From the beginning, while the Mohammedans in Persia were glad to avail themselves of the medical skill of our physicians, glad to associate with the missionaries as men of education and culture, representatives of a higher and better civilization than their own, yet, considering themselves to be improved Christians, Christians up-to-date if you please, while we are Christians thirteen centuries behind time, they did not care to have anything to do with us religiously. They approved of our work for the Nestorian and Armenian, the Jew and Zoroastrian. The Mohammedan believes in an evolution of religion, that the religions are arranged like steps. First there was the religion of Adam which was superceded by the religion of Abraham; that by the law of Moses, and that by the gospel of Christ. Last, highest, and best of all, perfect in every way the religion of Mohammed, Islam came and took the place of Christianity. They said, "It is well that these Americans get hold of these Nestorians and Armenians who through centuries of ignorance have become corrupt in their practices, educate them in their schools and make them better Christians, that is, bring them nearer to the truth of Islam. They bring them half way. We are grateful to them. They convert the Zoroastrians who hold the religion of Abraham. "They bring them up two steps. One step more and they will have arrived at the truth. They are working for us. We are grateful

to them." But they did not propose that the children of the faithful should be found within the contaminating influences of the Christian schools, and for many years practically none were found there.

The young man who claims that twelve or fifteen years ago he initiated the present Mohammedan attendance, told me how he entered. "One morning, my father brought me to the school. The one in charge said, 'No, I will not accept you. It would only make you trouble if I did. The government forbids your attending our school.' We then went to the office of the Prime Minister and he wrote a letter saying that my father was a friend of his and wished me to have the advantages of the good education afforded in the American school and he requested the superintendent to accept me. I brought the letter to school and so was accepted." Of course he was accepted for we have gone to Persia not for the two per cent of the people who are not Mohammedan but for the 98 per cent who are Mohammedans and who constitute the rank and file of the nation. Others seeing how it could be done went to the Prime Minister, brought letters and were accepted. A few having entered in this way they were taken as a precedent by others who came. They brought no letters and none were required. All were accepted as fast as they came. But the increase was slow and the pupils entering were boys of sixteen, eighteen, twenty years of age who came to get a smattering of English, a little of the sciences and arithmetic that they might obtain good positions as interpreters with commercial firms or in the Customs. They had not come for a good thorough education. Six years ago Mr. Whipple who had been home in America some time was returning to Persia. He was our guest in Teheran. One day at luncheon I remarked, "Last year there were 66 boys in our school and of these 22 were Mohammedans." He looked at me in astonishment and said, "What, Mr. Jordan, do you mean to say that here in the Persian capital, under the very eye of the government you have 22 Mohammedan pupils in school and no objections are raised?" I answered, "No, and 19 of those boys bear the title of nobility, Khan, and three of them are princes of the Kajar family." "What! princes of the blood royal in your school?" "Why yes, Mr. Whipple, this past year I had the honor of expelling a prince of the blood royal from the school." "You expelled a prince! How dared you do it? Things certainly have changed. A few years ago if a prince had come to our school we should have been in terror lest a mob come and tear down the school and we should have let that prince do anything he wished and never said him nay, lest we might incur his enmity." I replied, "Conditions certainly have changed. To-day we treat the son of a prince just as well as the son of a peasant if he behaves as well, otherwise we expel him." We accord one privilege to princes in our school, namely, to show by superior conduct that they are from noble families.

The best part of it was it worked to the advantage of the school.

The Persians said, "Those Americans are evidently no respecters of persons or they would not have expelled a prince. They are sincere servants of God;" and they send their children to our school in increased numbers.

But these 22 pupils were what might be called specials. They did not indicate a normal development of the school as such. They were exceptions. Now, an exception is something that proves the rule to be on the other side viz.: that Mohammedans did not attend our school as a rule. The following year there came a change. Boys of ten and eleven, of twelve and thirteen began to come. Instead of 22 there were 46. Instead of 66 altogether there was an even hundred. The next year there was the most significant advance of all. Little boys of six and seven, and eight and nine began to come—so many of them that it was necessary to open a primary especially for Mohammedan pupils.

You remember Solomon says there is nothing new under the sun. If he had come out to Teheran in those days we would have shown him something new under the sun—a primary for Mohammedans in a Christian school. The increase has continued so that last year instead of the 66 of six years ago, 220 pupils were enrolled. Of these 128 were Mohammedans. About 100 of them have the title Khan and a number of them are princes of the blood royal. We are reaching all sorts and conditions of men, the best and most influential people in the kingdom as well as the poorer classes. Pupils come to the school from every part of the country. What we are doing is not being done in a corner. We teach the Bible openly as a regular lesson in the course and every one knows it. Sometime ago the Prime Minister remarked to me that he kept himself informed about the school, and in the name of the Persian people expressed his gratitude for the work being done. As a number of his under-secretaries are or have been pupils in the school, he has every chance to be informed.

It may be asked, "What is the need of our founding schools in that old land from which so much of our arts and sciences have come; from which the wise men came to bring their gold and frankincense and myrrh to lay at the feet of Him who was born King of the Jews in Bethlehem of Judea, when our ancestors were heathen?"

Could you see or rather hear an old fashioned Persian school, your question would be answered. The little boys of six and seven begin their education not by reading from a simple book in the Persian tongue but from their Arabic Bible,—The Koran. They sway their bodies back and forth as they sit on the floor and shout their lessons. The teacher sits before them, in his hand a rattan cane, which in Persian is called the "instructor." If any boy fails to make the proper amount of noise the "instructor" helps him.

The Persians have come to recognize the inadequacy of the old fashioned schools, which beside being faulty in method, are merely

literary in scope, and within the past ten to fifteen years they have opened in Teheran some thirty or forty so called modern schools modeled somewhat after our school, in which the same subjects are taught as in the schools of America. But the superintendents and teachers never having been properly educated, knowing nothing of pedagogy nor the psychology of the child mind are not qualified to arrange a symmetrical course or to properly instruct. Mathematics especially are a stumbling block to the most of them. Some years ago with a friend I visited one of these "modern" schools. We looked on in amazement as boys of twelve and thirteen solved difficult examples in square root. I said to my friend, "Did you ever see anything like it? I never saw such wonderful facility and accuracy in schools in America. Our own boys in our schools can in no way compare with them. I do not understand it. I wonder if they do." When the examination was finished and all had covered themselves with glory, I turned to the teacher, a dignified priest wearing an immense turban, made by winding a whole bolt of cheesecloth around his cap (if he had been more holy he would have had two bolts around it) and asked, "Your Excellency, may I be privileged to ask a question or two?" He replied, "Certainly, Sahib. Ask any question you wish. They have finished the subject and know it all." And they had completed that particular book on arithmetic and could repeat every rule and solve every problem in it with the fatal facility of a phonograph. I turned to one of the brightest boys in the class and asked, "If a kharvar of barley costs eleven tomans, what will three kharvars cost?" (The kharvar is the Persian ton of 650 lbs. and the toman is a dollar.) That boy who had been solving difficult examples in square root looked at me in blank astonishment in which something of resentment was mingled and replied, "We haven't learned that yet," and to cap the climax the learned teacher, the priest, bowed to me and in all soberness said, "No, Mr. Jordan, they haven't learned that yet." As we walked out from the school I said to my friend, "Was not that a pitiful exhibition? Those poor children are having all their mother wit drilled out of them in this school. If we had gone to the corner grocer and asked his nine year old errand boy that question he would have answered quick as a flash, thirty-three tomans, for they are as bright a people as are found anywhere in the world, but here in this school they have come to believe that arithmetic is a sort of sleight of hand performance, a jugglery with figures in which the initiated knowing the combination are able to bring forth amazing results to the admiration of all assembled, but as for it having anything to do with the matters of everyday life and common sense, they haven't learned that yet. We have certainly learned something from this examination. Now is the time to hold one in our own school." As I walked into the large schoolroom the senior class in the high school were at the board solving

Algebra. I walked up to the first boy I came to,—he happened to be a relative of the Shah—I said to him, "Shahzadeh,"(that is, Shah-born, son of the king, the common name for princes in Persia) "the length of this room is 60 ft. and the width is 30 ft., will you please tell me the distance from that back corner to the front corner on the opposite side." You see the subject of square root was on my mind and it came out first. He paused a moment or two to collect his wits, then squared the two sides, added them together and extracted the square root getting the correct answer. I was somewhat surprised at his solving it so promptly and said, "You seem to understand the subject." He replied, "Yes, we studied it last year when we had arithmetic." I said, "That is very good but it is not just what I want. That was only a starter. I am wanting to know the distance from that lower corner to this upper corner on the opposite side. The height of the room is 25 ft." Again he applied the principles of square root, got the correct answer, 71 ft. 6 in. and a fraction, or what ever it was, and I saw that he understood the subject.

The Persians also have observed that the people in our school understand what they study and that we understand how to conduct a school. A Persian gentleman will bring his little son to school. He will come into my office and after the usual salutations he will say, "Sahib, I hear you have a factory where you manufacture men. Do you think you can make me a man?" I keep my face straight and ask the little boy a few questions. They are as dear, bright children as in America. They are our Caucasian cousins, so you can understand how bright they must be. He answers as quickly and politely as any little boy can. I then turn to the father and say, "This boy seems to have the right sort of stuff in him. I am sure that if you and I work together we shall be able to make a first-class, good man of him. I assure you that in the school we will spare no pains and no expense to give him the instruction he needs. We bring the best books we can find from India, America, England and Beirut. We arrange the curriculum to suit the powers of the children, we instruct the teachers in the best methods of teaching and we go into the classroom and see that they apply those methods. I assure you that we shall do our part. Please see that he is present every day on time and that the right kind of influences are put about him in the home and I am sure that he will come out a good, upright man."

Now in that factory where we manufacture men one of the essential elements of the formula is a daily Bible lesson. Those little boys gather about their teacher's knee as he reads to them the stories that delighted our hearts when we were children, the stories of Abraham, Isaac and Jacob, of Moses and Joseph, of Daniel and Queen Esther—and when the teacher has finished reading, they in their own sweet, childish way repeat it to him. He turns to the New

Testament and reads to them in the same way the stories and parables of Christ. The children commit to memory the Lord's Prayer, the twenty-third Psalm, the ten commandments, the Golden Rule, and other passages. The next year they read parts of Genesis and Exodus, Luke, and the other three Gospels. The first year in the grammar school course, they read the Psalms and memorize the first, second, eighth, fifteenth, all those Psalms that have been the joy, the comfort and the stay of God's people since David sang on the hills of Judea. We teach them to practice the truth they learn, to hear God's word and do it, to drive out the bad thoughts from their hearts and bad words from their lips by fixing God's word in their minds.

By the second year in the grammar school the most of their lessons are in the English language and the Bible lessons they studied in Persian they study now in English. The Psalms they committed in Persian are now committed from the English Bible. The parables they memorized from the Persian New Testament they now memorize from the Twentieth Century New Testament. We do not argue. We do not discuss. We do not try to get the darkness out of their little minds by any of the laws of logic. We turn on the light, and the shadows and darkness flee away. We fill their hearts and minds with God's word knowing it will not return unto Him void, for it is His own word and He has promised that it is shall accomplish that unto which He Himself has sent it. We hide God's word in their hearts knowing that just as magnetism hidden within the steel of a needle will draw it constantly toward the pole, so God's word hidden in the heart of a little child will draw it to Him who said, "Suffer little children to come unto me." And the result is that all of them are morally transformed. They accept Bible ideals and Bible standards, as the true ideals and standards, —that is, they have accepted the fruits of Christianity, and "by their fruits ye shall know them."

Those who patronize the school consider that we are fair and square, open and above board in the way we teach the Bible—and we are absolutely fair. Once in a great while a Persian gentleman says to me, "Sahib, is it true that you make Christians of our children?" I reply "No, we do not compel any boy to become a Christian. We teach them the truth and if God wills them to become Christians he will attend to that." The man thinks it over a moment or two and then he says, "Well, if God wills my boy to become a Christian what have I to say about it? I certainly do not set myself up as an enemy of God." You see the very foundation of their creed is that all things are as God wills. The Mohammedan prefaces almost every sentence with, "If God wills," so my reply is quite in accord with their way of thinking.

One day, some years ago, I said to the tenant officer of the school, "Mirza Mohammed, go to the house of such and such a prince and

give him my very exalted compliments and say to him that we are deeply grateful that last year he conferred upon our school the honor of attending it. It was gracious condescension on the part of his royal highness and we are duly appreciative, but it is unnecessary for him to take further trouble;" which in English means that he was expelled, but we break such news less abruptly in the East. Two days later, when school opened, I looked over the pupils as they gathered in the assembly room for morning prayers and among them sat that young prince. I called up the tenant officer and learned that he had failed to deliver my message. I said, "Very well, tell the prince to keep his seat as I wish to speak with him." When the Armenian primary and the Persian primary had been sent to their departments, the grammar school to theirs, and the high school boys to their classes, I called the young man into my office and said to him, "Shahzadeh, you remember that four months ago I called you into this room and told you I was not satisfied with your character. I am sorry to say that I have not seen the improvement I was hoping for, so two days ago I told Mirza Mohammed to go to your house and tell you not to come to school this year. By mistake the message was not delivered and you are here this morning. I do not wish to put you, a prince, to shame before all your schoolmates. If you want another chance, pay your whole tuition at the beginning of the year instead of by the month and run your chances of being expelled in a month or two." I remember well how he stood there, a tall handsome fellow, in his long oriental robes and his lambskin hat, his head bowed down. I knew he was thinking I was hard on him. He lifted his eyes and this is what he said: "Mr. Jordan, when you called me into this room four months ago and told me you were not satisfied with my character I supposed some of the boys had been lying about me. You then told me something that very much surprised me. You said you were not talking about conduct but character. The boys had told no tales, but from my face you saw that I was impure in heart and cherishing unclean thoughts in my mind. I have been thinking about that since then, and I suppose you do see it in my face, for God knows I see it in my heart. And, Mr. Jordan, what is a young man of Persia to do about it. You expect too much of us. Here I was a grown man when I came to this school a year ago. I considered myself an upright, religious young man. I said my prayers regularly. I performed the ablutions. I kept the fast. I did everything that I thought a young man ought to do, but as for a pure heart and clean thoughts I had never heard of such a thing till I came to this school. How can you expect the young men of Persia to have pure hearts and clean thoughts? We do not have such an idea in our religion. We do not have such an expression in our language. What are the young men of Persia to do about it?"

This evening I bring to you the question of that young prince.

What are the young men of Persia to do about it? With no high ideals, no true standards, there is nothing in this world that they can do. Bound as by iron bands, powerless to move are they. There is nothing they can do. What can the men of America do about it? It is not so much a question of what we can do as of what we will do, for we can do whatever we will. One of the grandest opportunities the world has ever seen is presented to us in that old land of Cyrus and Darius. The Persians have awakened to the value of education and civilization. The intelligent classes believe that Western education and constitutional government will do for Persia what they have done for Japan in the past forty years. Education has become almost a fad. The late Shah posed as the leader in the movement. They have opened schools for themselves and brought out teachers from Europe. Although their efforts hitherto have been somewhat crude they are destined to improve for they want education, are willing to pay for it, and are going to have it. Whether it is rationalistic, atheistic or infidel or Christian depends on us. Even if they could give the mental training desired they cannot furnish the Christian standard of morals and the high ideals of life, or build character requisite for the regeneration of the country Our schools can and do.

Education and civilization are sufficient to break down the old religions, but they give nothing in their stead. It is as if one of you should go out into one of the Persian villages and say to a man dwelling there,—"This old adobe house of yours built of sun-dried bricks and plastered with mud is not much of a house. Over in America we build our houses of stone and steel. This is not much of a house. I think I'll demolish it for you. So you proceed to tear it down. The poor man then camps out in the desert, in the cold and snow of winter and the burning heat of summer. How much benefit have you conferred upon him? Christian education without saying one word derogatory to the house of his old faith, without saying one hard word against Mohammed or Islam, starts in to build. And some day that boy looks out of the window of his house in which he is living and says, "That looks like my old house there across the street." He looks more closely and says,—"That *is* my old house. If that is my old house then where am I?" He looks about him and perceives that he is living in a house built of stone and steel on a sure rock foundation. As the full significance of the truth comes home to him he exclaims, "I've moved! I've moved! I did not realize I was moving, but, thank God, I've moved!"

What can the young men of Persia do about it? Nothing. What shall the Christian men of America do about it? Let us arise and go in and possess the land for Christ.

XXVIII

THE GREATEST OPPORTUNITY IN THE WORLD

BY. MR. J. CAMPBELL WHITE
GENERAL SECRETARY OF THE LAYMEN'S MISSIONARY MOVEMENT

The deepest needs of the world are spiritual needs. The most powerful forces in the world are spiritual forces. The greatest opportunities in the world are spiritual opportunities. The profoundest obligations in the world are spiritual obligations. Absolutely the only permanent values in the world are spiritual values, and all of us face inevitable bankruptcy except as we are investing our lives and our possessions in something that will endure, something which is spiritual. Is it any wonder, then, that our Lord looking down through all the mysteries of life, and understanding the end from the beginning, gave as the guiding principle of our lives this command, "Seek ye first the kingdom of God, and all these things shall be added unto you." Seek something that will endure, therefore, something spiritual. "For we brought nothing into this world and it is certain we can carry nothing out." "Lay not up for yourselves treasures on the earth, but lay up for yourselves treasures in heaven," so that you may enjoy them forever more. "Make to yourselves friends by means of money, that when it shall fail," as it must very soon, "the friends may receive you into the eternal habitations." There are men who are putting their money as rapidly as they can spare it, into the transformation of the lives of other men, and they are thus laying up treasure in heaven which will be theirs forever.

My friend, Dr. Goucher, of Baltimore, before a great convention in Cleveland a while ago, made the statement that he knew a man who had invested $100,000 in a district in India in the last twenty years, with this result, that there are to-day 50,000 members of the Methodist Church in that district, who twenty years ago were idolators. $100,000 invested and 50,000 individuals professing their faith in Jesus Christ! For every two dollars invested, a soul saved out of heathenism! I would rather have invested that $100,000, with that kind of a result, than to have established the University of Chicago, great and helpful as that is, costing its ten million dollars and more.

Mr. Carnegie has put a great many tens of millions of dollars into libraries up and down this country, and I have nothing to say against libraries. I am sure they may be of very great benefit to the nation and to those who use them, but I desire to say that I would

rather have spent that $100,000, producing such a result, than to have established all of these libraries. I believe that in the final analysis of history, that investment of $100,000 will be seen to have accomplished far more than all these libraries have accomplished or can accomplish. In other words, there isn't any investment that can be made in this world which is yielding so large returns as the investments that are being put into the transformation of character through the spread of the Gospel throughout the world.

Christ recognized only one kind of greatness. He said to His disciples that it was very different from the kind with which they had been familiar. They were discussing which of them should be greatest, and realizing their thoughts, He said to them: The standards of my kingdom are very different from those of the world. In the world a man is great who is able to have a great many servants, but in my kingdom it shall not be so, but "whosoever among you would be great, let him be your servant, and whosoever would be greatest of all, let him be your voluntary bond-servant." And then He flung His own life along side of the measuring standard that He had laid down by which to gauge theirs, and said, "Even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many."

On the Congo a man may be valued by the number of cattle he may bring; on the Hudson he may be valued by what he is worth to society; but by the River of Life a man is valued by what he is, and the only consideration that gives anyone rank in the Kingdom of God is helpfulness. Our worldly standards are going to be very seriously reversed when we get into the light of the eternal day. Christ in His great plan has given every follower of His a chance to have a world-wide influence. Indeed no man can obey Him without having a world-wide influence. He has tried to tie us up by several cables to the very uttermost parts of the earth. Mr. Speer was emphasizing one of them to-day, the great command to "Lift up your eyes and look on the white harvest field," and we are not obeying our Lord unless we are doing that. We are not entering into intelligent sympathy with Him unless we are trying to do it. He also asks that we keep in constant touch with the whole world through prayer. "The harvest truly is great." We shall see this when we "lift up our eyes," even as He saw it to be very great in His day, and "the laborers still are few," though centuries have intervened. Therefore He said, "Pray ye the Lord of the harvest that He thrust forth laborers into the harvest." Are we doing that? Are we in such touch with the needs of the world that we can pray that prayer intelligently and frequently and wait and watch for the signs of its answer? And then He said to us all, and not merely to a little handful of us, "Go ye and disciple all nations," and no man of us is free from this obligation. No man has money enough at his disposal, that he may give to the procuring of other workers, to absolve himself from the responsibility of per-

sonal testimony for Jesus Christ until the message is carried around the world. There is some place to which every one of us may go, there is someone to whom everyone of us may preach, and our obligation is to go as far as we can and to preach to as many as we can until the message reaches the world. There is also the obligation to send laborers, and that is the obligation which special emphasis is naturally placed upon in an assembly of business men who hold the sinews of war for this great world battle. "Whosoever shall call upon the name of the Lord shall be saved. But how shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" That is good logic, bringing right down to us who have the power of sending representatives, the responsibility of embracing all the world with our gifts. And so by our studying and by our prayer, and by our going, and by our giving, Christ is trying to tie us, every man of us, to all the great world-interests which He has in hand. Are we pliable tools in His hands? Are we entering into the great vision He has for us all? Are we allowing Him to make out of us the great men He wants to make? "No man ever becomes great except by identification with some great cause," and there is no other cause in the universe so great as the cause of transforming this world through the power of the Gospel of the son of God. And if you are ambitious to be great in this world and in all worlds, there is no other way in which you can insure that greatness so absolutely as by complete identification with Christ in His great world program of redemption.

I rejoice profoundly in the line of thought which has been presented to this convention, and in the distinctive responsibility which this great denomination is coming to assume with reference to the world's need. We have had an experience in the United Presbyterian Church in the last four years that already has demonstrated the wisdom of clearly determining the denomination's missionary responsibility. Ours is only a very small body in comparison with yours, with only 125,000 members. Four years ago, our missionaries in India, less than fifty of them, laid aside all precedent and prejudice, and decided that they would frankly try to see the field which they were trying to occupy, through the eyes of Christ, and then would dare to tell the church at home what ought to be done in that field. As the result of a week or more of prayer and consideration, going into all the details of just where the workers ought to be placed in order to carry the message of Christ to the five millions of people in that district which they were exclusively occupying, they decided that instead of asking for three or five or ten new workers as they had been in the habit of doing in previous years, the field could not be occupied unless a very much larger number were asked for than ever before. They finally put their signatures to a petition to the home church saying that at the present rate of progress it will be two or three cen-

turies before the Gospel is generally diffused throughout this district of five million people.

They further said in substance: "If you sincerely mean to carry out the command of Jesus Christ and preach the Gospel to all the people here, we believe that the very smallest basis upon which you can hope to realize that ideal, is to send out one worker to every 25,000 people in this district." That meant not five or ten workers, but 180 in addition to those who were there at that time, (less than fifty) but God gave them such faith that they dared to ask for the whole 180 for the occupation and evangelization of that field!

We had another mission in Egypt, with about the same number of workers, and they seemed to think for awhile that the India mission had stolen a march on them by getting in such a plea; that Egypt could not have anything heard of its needs for a long time to come. But three months later they met in their annual business meeting and went through the same kind of a process of trying to decide what ought to be done for the eight millions of people in Egypt for which our church is responsible. The result was equally remarkable. They all put their signatures to an appeal, the first clause of which ran something like this:

"We believe that our brethren in India, in asking for one missionary to every 25,000 people to be reached, have asked for the very least number that can accomplish the work. We believe also that we should have a similar number in Egypt, and to this end we appeal for two hundred and eighty more in this field." This made a total appeal for 460 workers, to a little church that had not been able as yet in fifty years of service, to send out quite a hundred missionaries. But when the appeal was considered in the General Assembly two or three months later, without a dissenting voice, and under as profound and spiritual conviction as I have ever seen in a General Assembly, they voted with absolute unanimity to recognize these appeals as the voice of God to the church, and to attempt at the earliest possible moment to send out all these workers!

What has happened as a result of this extraordinary action? One very striking result is that about 125 young men and women in our colleges during the last three years have offered to go out into these vacant fields. That is to say, we have as many volunteers to-day as we have foreign missionaries after fifty years of missionary work.

Another result is that the church is giving a great deal more than it was four years ago. It has forged to the very front among all the churches in this country in its average per member to missions, with an average this year of about two dollars per member for foreign work alone. The average of the Presbyterian church at large is very much smaller than this, and the average for the whole Protestant church in America is only fifty cents per year. But we are not satisfied with two dollars per year; that is only supporting the workers we have now in the field, and we propose to send several hundred

missionaries out within the next ten years, and that will require an average of eight dollars per member per year to foreign missions. That is not really a very serious thing. Mr. Speer asked the Presbyterian Church this morning for five dollars per member; that is only ten cents per week; eight dollars per member is only fifteen cents per week. Will you stop to think what we could do in this nation alone toward evangelizing the world? We are giving now a little less than an average of a penny a week to promote the Gospel in the non-Christian world. If we got to the point of giving a postage stamp a week, it would be $20,000,000 a year; a street car fare a week would be $50,000,000 a year; a dish of ice cream a week would be $100,000,000 a year. If we would give the equivalent of one hour's work a week of the labor of the Italian or Hungarian who work along the railways at fifteen cents an hour; if we would give the financial equivalent of one hour's work a week of the most unskilled workman in the nation to the work of evangelizing the world, it would be $150,000,000 a year. Nobody in his wildest enthusiasm is asking for one-half that amount from this nation for that purpose, and yet we talk about the impracticability of raising the money to evangelize the world! It is only ten cents a week that the Presbyterian Church was asked for this morning. Shall we fail in giving this much to Christ who poured out His heart's blood that this world might be saved? I have faith enough in you and in the constituency which you represent, to believe that you and they will respond to the call of God as it comes squarely before you, and will seriously undertake in the name of God to do the thing that He has commanded.

There is enormous value in a comprehensive plan. May I refer again to the experience of the United Presbyterian Church, for I believe it will be repeated on a far larger scale in all our churches as we undertake really to do what Christ has laid before us. There were those who thought that the colleges would not have any more endowment given to them, since all this money was going into Foreign Missions. But the uprising of young men and women in our colleges has attracted the special attention of the whole denomination to these needs and has drawn out prayers and money as never before for these institutions, in order that young men and women may be trained and sent into this great conquest.

Some of the Home Missionary workers were very much afraid that when so much attention was being given to the Foreign work, they would not get their share, but the Home receipts have actually increased more rapidly in proportion than the Foreign receipts, although they have been going up very rapidly.

Our Men's Movement in the United Presbyterian Church, which brought together over a thousand delegates from all over the country last February in Pittsburg, was the direct outcome of this missionary inspiration. The men of the church

are giving themselves to personal work and evangelism in the spreading of the knowledge of Christ in America and attempting to finance the extension of the Kingdom abroad as they did not think of doing four years ago. And so blessing will come to us in all of our work as we seriously enter into partnership and sympathy with Christ in His world program. We can save our own nation only as we obey our Lord in an honest effort to save the world.

I want to say a word about the primary place of America in the work of evangelization. Last year $9,000,000 were given by America to the cause of Foreign Missions. Almost the same amount came from Great Britain; three-sevenths of the whole from America; three-sevenths from Great Britain, one-seventh from the rest of the world. But Great Britain does not have the reserve resources that we have in America. There is no possibility that England can increase her gift to missions on the scale that we can increase ours. If we are going to spend an average of two dollars to give to every non-Christian a chance to know the Savior, it is going to cost the whole Christian Church about $80,000,000 a year for the next twenty-five years. We are giving now about a quarter of that amount. Of that eighty million a year I believe that fifty millon at least ought to come from the United States. That would be five-eighths of the whole amount needed. The proportion of missionaries from the United States on that scale would be 25,000. America now has about 5,768 foreign missionaries, counting men and women, in all the world. Can we not support as a nation, 25,000 missionaries and their work, at a cost of fifty million dollars a year for the next twenty-five years? At the present moment we only have one missionary,—I am speaking now of all American churches,—only one foreign missionary to every 3,400 of our church membership. If we send out others that I have mentioned, to occupy five-eighths of the world, making a total force from this country of 25,000 missionaries, that would only be one out of every eight hundred of the Protestant church members of this country! Can we not afford to give to Christ for such a campaign an average of one out of every eight hundred of our Protestant church members? And can we not give, and will we not give, and agitate until the whole church gives an average of at least a street car fare a week to the evangelization of the world? That would be $50,000,000 a year, the amount that is needed for this country. And if this convention decides, in its mature business judgment, that this thing is possible so far as you are concerned and the constituency which you represent, I believe a wave of interest and attention and money and consideration and prayer will be started which will sweep through the churches of America.

Do you realize that this is the first Men's Foreign Missionary Convention that has ever assembled in this country? It is a new thing under the sun. And your attitude and action will be studied all round the world. Do not imagine that you are acting in an

isolated way or on a platform where you will not be seen, for the echoes of this conference will be heard around the world inside the next sixty days. Take care then what action you take, for upon it the welfare of hundreds of millions of your brother-men may depend.

And now I want to say that I do not believe that most of us have been very comprehensive in our plans for our own benevolence. It is said that $250,000,000 are spent on church work in this country every year, and we gave less than $9,000,000 last year to spread the gospel through the rest of the world.

There was published in the papers the other day a list of fifteen gifts, each of one million dollars or more, that had been given in this country during the last twelve months to religious and philanthropic objects, but there was not any amount approaching that given to Foreign Missionary work. A gift of even $100,000 is a very rare thing to Foreign Missions. The other day Mr. Rockefeller gave in a single gift, $32,000,000 to higher education in this country. This is more than three and one-half times as much as the whole church of Christ in America gives to the evangelization of the world in twelve months! Gentlemen, I submit that in view of the one-thousand millions of unevangelized people in this world, at least six hundred millions of whom American Christians must evangelize if they are to be evangelized at all; in view of the unspeakable spiritual degredation and destitution of these millions, and in view of the fact that America must take the primary place in the evangelization of the world, I submit to you that this kind of giving is not a *reasonable ratio in religious investment*, and that we need a revision in the ratio of our giving.

My own deep conviction is that not a single man of us ought to give less than twenty-five per cent of all he gives to religious and benevolent purposes, to the propagation of the Gospel throughout the world that has not yet had a chance to know of the Savior. I give twice as large a proportion as that of my own offerings, and I have thought this thing through pretty carefully and lived for ten years in the midst of the heathen world, and understand the Foreign Missionary situation as well as the Home Missionary situation better than any of you can do who have not had that kind of an experience. I am not dictating to any of you how large your gifts shall be, but I know this, that unless you decide in advance on some reasonable ratio which appeals to your own judgment, and say to yourself: "Of all that I give to religious and benevolent purposes, I will give this large a proportion at least to the work of sending the Gospel to the non-Christian world," that the appeals which come to you from a thousand different directions in your own country and community will so drain your resources that you will have practically nothing to give away to the rest of the world. The time has come when we should put some reasonable ratio at work in our giving and let it be decided by the facts and the logic of the facts. Let us also remember that in

addition to the money we are investing in this country, we are investing our lives here which is a bigger thing than our money, and we are asking only that one out of every eight hundred go; 799 of us invest our lives here, as well as our possessions. It suggests to me that if such an overwhelming proportion of us are going to work here, we ought on this account the more adequately to finance the work abroad. I wish you would consider this in deciding what proportion of your means should go to support and extend the work in other lands.

And now I want to say just one word about the spirit which ought to characterize laymen and ministers and missionaries alike. I was at Dayton a few weeks ago and heard there of one of the most prominent citizens of that city, who had recently made a trip around the world, traveling on the finest steamers and spending money lavishly on every hand, as much in a few months as a missionary would probably spend in as many years,— and on his return to Dayton sent out an invitation to thousands of people to come to a great reception and hear him make a speech, in which he criticised the missionaries, if you please, for living too extravagantly, and advised his friends not to give any more money to that object, and sent marked copies of the paper containing his speech all over the country! After referring to this in the platform of a great convention in that city, I went on to say that no man but a coward or a hypocrite would demand any sacrifice of any fellow Christian in the service of Christ, which he is not willing to make himself. And when you and I come to that standard, and are willing, if we cannot lay down our lives with Livingstone, to put the missionary spirit,—the spirit of sacrifice,—behind our gifts,—it will not be twelve months or twelve weeks until the missionary treasuries are over-flowing.

I stood on the pier in Boston Harbor a few weeks ago when two of our missionaries started off into the darkness of the heathenism of India, leaving their wives and children in this country. I declare to you that I believe there are at least a score of men in our own little United Presbyterian church, any one of whom could lay down a million dollars on the missionary treasury with far less of real sacrifice than either of these men made in leaving their homes and their loved ones and going back into the darkness of the heathenism of India for the sake of Christ and His work. When that kind of sacrificial obedience takes hold of the laymen of our churches, the thing will be done as far as the money is concerned. And after all, men, the cheapest thing you can give is money. It is infinitely cheaper than the life which the man must give who goes as your representative. Oh, that the spirit of obedience and of sacrifice might take hold of us and lead us to be willing, at any cost, to do the thing that Christ commanded us to do, and which He at such infinite cost made possible.

We are about to celebrate Washington's Birthday, and our minds

turn back to the Declaration of Independence. I was in the city of Washington a few days ago, and was profoundly interested as I went up into the Congressional Library and read the original documents of that Declaration, and thought we needed another Declaration of Independence to-day. It closed up with this sentence, "For the support of this Declaration,"—and it was a very serious declaration they were making, as you all very well know,—"For the support of this Declaration, with firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." I believe the time has come in the history of the world for the declaration by a body like this and other bodies like this that may convene, for a declaration of spiritual independence for the world, in which we shall agree together, in mutual dependence upon the protection and coöperation of Divine Providence, to pledge to each other for the realization of this ideal, "our lives, our fortunes and our sacred honor."

A little while ago Dr. Bliss of Beirut College gave a series of lectures on these subjects: "I Am," "I Think," "I Can," "I Ought," "I Will." Applied to this missionary problem, they might read something like this: *I am* in this world as the express messenger and ambassador of Jesus Christ for the accomplishment of His world plan. *I think* with the mind of Christ and desire to enter fully into His thought and plans. *I can* do anything that Christ asks me to do, for He never commands without enabling. *I ought* to do all that I can do, when the life of multitudes of my fellowmen may depend on my attitude. *I will*,—by the grace of Almighty God,—*I will* do what in my inmost soul I know I ought to do, for "I cannot, I dare not, go up to judgment until I have done the utmost God enables me to do, to diffuse His glory throughout the whole wide world."

My fellow-Christians, I expect to be satisfied fully with that kind of a life-purpose five hundred years from to-night.

XXIX

MEN OF MIGHT IN FOREIGN MISSIONS

BY REV. ROBERT F. COYLE, D.D. LL.D.

Thus far in our program we have thought of our opportunities, our obligations, and our motives as related to the supreme work of foreign missions. And now it falls to me to speak of our power and to show how this power has been turned to account in certain illustrious missionary heroes. The ability to do is after all the great thing. It avails nothing to build the mill and fill it with the most up-to-date machinery, if there be no steam, or dynamo, or mountain stream to make it go. In vain all our plans and all our visions, if we cannot translate them into tangible realities. Nothing is an opportunity for us which we are powerless to seize, or an obligation which we are powerless to discharge, and no motive is worth thinking about which we are powerless to convert into fact. In nature, in mechanics, and in life the fundamental need is power.

The same thing is true of religion, true of all its work, but pre-emmiently true in the matchless enterprise of evangelizing the world. Think of the forces in opposition, of the innumerable and tremendous difficulties to be overcome. There are a thousand hoary superstitions in the way, a thousand prejudices with their roots gripping the hard deposits of centuries of tradition, a thousand black passions to subdue, all the forces of idolatry and iniquity to grapple with and conquer. There are the vested interests of millenniums of heathenism, there are earthly rulers to be conciliated, there are the rulers of the darkness of this world to be beaten back by the armies of light, there are antagonisms abroad and there are antagonisms at home. If in front on pagan soil, there are foes "daring, desperate and diabolical," if there are strong-holds on every hill top frowning their defiance, what shall we say of the foes in the rear. There are the vices of civilization following upon the heels of the missionary to neutralize his work. Barrels of rum from so called Christian nations are shipped on the same vessel that carries Bibles to the heathen. The same England that sends heralds of the Cross to China forces the curse of opium upon her people at the cannon's mouth.

In the front, far away on the firing line, our representatives try to Christianize the Philippinos, only to have their work made fearfully hard and discouraging by the example of soldiers and army officers from our own country. In the front, far away in the heart of Africa, the missionaries of Jesus are humiliated and horrified and shamefully handicapped by the awful atrocities carried on in the

name of King Leopold, a professedly Christian king. In front, far away in the South Seas, good old Dr. Paton pleads with the governments of Britain and America to prohibit the sale of liquor to the people of the New Hebrides where he has labored so long, and he pleads in vain. But these are not the only unfriendly, not the only hostile influences in the front that come from the rear. Rationalism and scepticism, twin sisters of unbelief, protected and flourishing in the tolerant atmosphere of Christianity, send their books and literature into pagan lands and thus put weapons into the hands of the enemy. It is hardly too much to say that the greatest obstacles to the progress of missions to-day come from the countries of Christendom and from those who are enjoying the blessings of Chistian institutions. Add to all this the difficulties of language, difficulties of climate, difficulties of caste, difficulties of custom, difficulties of bigotry, difficulties of unspeakable depravity, take the sum of them, and then measure if you can the power needed to bring victory. Put every item in this catalogue of oppositions and antagonisms to the Cross, and every other item which I have overlooked, on one side; and what force shall we set on the other as more than a match for them all, able to subdue them all, and convert them all into allies of righteousness and servants of the Most High God? Surely it must be stupendous, too great for our human minds to grasp in its fulness, but even so we know where to find it.

Consider the force that has been furnished. That force is a person and his name is Jesus Christ. To his disciples, just before he stepped into the chariot of cloud, he said, "*All power* is given unto me in heaven and in earth. Go ye therefore. . . . And lo, I am with you always, even unto the end of the world." Here, then is the force upon which we have to draw, a force that is universal and omnipotent. I have all power; you have me; Go. In every direction, in every enterprise and in every relation of life we are just as strong as the thing, or power or person to which we attach ourselves. If we commit ourselves to a prairie schooner drawn by a pair of mules we are that strong. If to a splendid vestibuled railway train propelled by a powerful locomotive, we are that strong. It is so everywhere. Our ability to breast the billows of the Atlantic and make headway in spite of the storm depends upon whether we launch away in a frail yacht or in a mighty Cunarder. When I step upon the *Deutchland* all the power of that colossal ship is mine, and when I embark in a small sail boat my strength to get over the waves is limited by the vessel that carries me. If we commit ourselves to strong leadership or weak leadership, we are strong or weak as the case may be. Whatever we trust in, whether it be horses or chariots, or money, or machinery, or in our own resources, we can have no more strength than is in the source upon which we draw. "All power is given unto me in heaven and on earth." Linked to that, committed to that, who can set limits to our possibilities of Christian achievement?

Let us re-assure ourselves by looking at this power for a moment and considering what it has already enabled men to do. It didn't seem very great at first. Only a lowly Nazarene, despised and rejected, cast out by his countrymen, and dying by crucifixion on the place of skulls. What keen observer, what reader of events, could have looked deep enough to perceive that from this Man of Sorrows was to issue a movement that would push its way across all the centuries and into every corner of the world? Put that crucified Jesus on one side of the equation, and on the other put all Christian churches, all Christian literature, all Christian art, all Christian colleges, all Christian heroism and martyrdoms, here a dying man nailed to a tree, and here countless millions singing his praises, going to prison and to death with his name upon their lips—why the thing seems impossible. If we did not know the facts it would be regarded as the tale of a madman. Equations can be made only of things, or powers, or persons that are equal.

But there is the history. On the place called Calvary the Crucified Jesus; on this side of it and streaming from it the Cathedrals of Europe, St. Peter's and St. Paul's; Notre Dame and Westminster. Streaming from it the matchless music of Handel and Haydn, the theologies and philosophies of Paul and Augustine and Calvin, the reformations of Savonarola and John Huss and Martin Luther, the great thoughts of Pascal and the deathless hymns of Watts and Wesley. Streaming from it the sublime sacrifices and heroic labors of St. Francis Xavier and David Livingstone. And not only so but flowing from that Crucified One are all the inspirations of Michael Angelo and Da Vinci and Van Dyck, all the jubilant songs of the Christian faith, all the Christian benevolences that have winged their blessed way from one corner of the globe to the other. If Jesus had not been lifted up upon that Cross it is safe to say that these had not been.

It is simply amazing when we come to think of it. Really it is quite overwhelming. On that side of Calvary a young man who has been preaching and teaching and healing for three years,—a young man without rank, or money, or social standing. He has written no books, he has elaborated no system of philosophy. Only a few friends gather about him and they belong to the common people. He is so poor that he has not where to lay his head. By the ruling classes he is despised and rejected and finally hurried away to a malefactor's death. On this side of Calvary are twenty centuries of Christian history with all its conquests and triumphs, with all its martyrdoms and crusades and resolutions, with all its tremendous content of Christian civilization. It is astounding and yet we know that there is immensely more in that personality than in all that has issued from it. This then may give us some hint of the power that is furnished and upon which we have to draw.

But the point may well be emphasized still farther. In these days of great visible enterprises we are accustomed to think of force

very largely in terms of matter. Every city has its power-plant, its dynamo, where are generated the mighty energies that light our streets and homes and business houses and propel our cars. But was there ever a dynamo like this which although invisible, and in its historical manifestation 2,000 years distant in time, is at this hour flashing its currents around the world? We feel its thrill in this convention to-night and our hearts throb in glad response. Down in the slums of our cities men and women feel its thrill and lovingly minister to the fallen and the outcast. Yonder in lonely Labrador, in ice locked Greenland and India's coral strand, under Africa's burning skies, our missionaries feel its thrill and labor on with joy. I am not exaggerating or indulging in mere froth talk when I say that all other forces at work in history since the Day of Pentecost sink into insignificance before the unceasing, the all vivifying, the irresistible force that pours from the heart that broke on the place of skulls.

This is not a question of rhetoric or a question of logic, or a question of metaphysics, but a question of fact. One day Carlyle and Emerson were walking out through the hills of Scotland, and coming in sight of a little church, the Scotch sage said to his New England friend, "Christ died on the tree, and that built Dunscore kirk yonder; that brought you and me together." The power that can thus reach through the ages and build churches wherever the sun shines, and bring men from different sections of the globe together, men of different tastes, different training, different speech and race and color, in a bond of brotherhood, is worth thinking about. Justin Martyr said long ago, and the remark is packed with suggestion, "No one has shown such faith in Socrates as to die for his doctrine, but for Christ's sake not only philosophers, but also mechanics and unlearned men have suffered death." History has no lack of immortal names which we revere. We think of William of Orange and Admiral Coligny and George Washington with feelings of veneration. But these men are dead, and while they yet speak how much power is in their words? Is it sufficient to inspire armies, and make conquests? Is it sufficient to command the loyal obedience of heroes and heroines and send them on a mission of love to the ends of the earth, and if need be to drink the cup of death there? Where is the man who to-day would die for William of Orange or lay down his life for George Washington or go to the stake or the block for Abraham Lincoln, or penetrate the jungles and brave the fevers of Africa to make known the name of Emerson? But this precisely is what men and women are doing for Him who was crucified on Calvary. They did it in Armenia a little over a decade ago by scores and hundreds. They submitted to the sword and to torture and to nameless indignities rather than give up their faith in the Jesus of the Cross. They did it in China during the Boxer outbreak, when 30,000 Chinese Christians suffered death, many of them in most horrible forms, for the

Christ who had saved them from their sins and washed them in his precious blood. They did it in Lien Chou in 1905 when five of our own Presbyterian missionaries went the martyr's road to glory in testimony of their love for him who was slain. The power behind it all, the sheer, the absolute, consummate power, proceeding steadily from the Cross as a center,—that is the amazing thing. It moves, it impels, it nerves, it steadies, it inspires, as nothing else has ever done, and how shall we explain it except by putting into it and back of it the ceaseless energy, the infinite dynamic of the heart of God. "God so loved the world that he gave his only begotten Son"—there you have it, there you have the power that is furnished, the power of the Eternal pouring himself out in love. In the history of Christendom and in the triumphant spread of the gospel we see what his great power can do. In the sublime outlook of prophecy we see what it will do in the on coming future. We see that his empire will be universal, that all kings shall bow down to him and shall do him homage, and from every island and continent, from every zone and clime, we hear the anthem of victory ascending to the skies: "Alleluiah! The Lord God Omnipotent reigneth."

Now it is most natural, indeed it is inevitable that since the power furnished is the power of the heart of infinite love it should manifest itself in feeling, in the fire, and fervor and force of great emotions. It is a word far too much discounted. Far too many are afraid of it. They suppress it and restrain it and hold it in check in themselves and discourage it in others. They assume that truth can speak for itself and make its own way; that all it needs to make it effective and invincible is that it should be mediated through the intellect. But this is a profound mistake. There is no dynamic in mere cold statements of truth, no matter how perfect they may be. We might ship the truth in great cargoes of creeds and confessions of faith and send it out to the heathen from now until the crack of doom without making the slightest impression. No victories are ever gained by books on military tactics or by hurrying whole libraries on the science of war to the front. Only men with flaming hearts and passionate patriotic souls behind the guns can put the enemy to flight.

Knowledge untouched by emotion is as powerless to move men as ice in the boiler is to make the engine go. Truth that is not felt can no more stir and thrill the people than a statue of marble can start crusades and inspire resolutions. The stone age of human life can never be the age of achievement. No steamers ever cross the sea whose furnace fires are banked. To go forth without weeping is to come again without sheaves. To work without heart is to fail. If there is no shout of a king in our souls there can be no victory and no spoils. Take every great reform, every noble emancipation, every heroic movement for mankind's uplifting, from the beginning until now, and you find it to be the product of the heart, the precipitation of feeling, the crystallization of some tremendous passion of

the soul. Not from high thinking, not from cloistered scholars, not from isolated and unsympathizing philosophers, but from men of warm blood and intense philanthropic temper come society's redemptions and re-constructions,—from Jesus and not from Socrates, from Paul and not from Seneca, from Luther and not from Bacon, from Wesley and not from Hume. Jesus could think, think away to the bottom of eternity, Paul could think so could Luther, so could Wesley. There was no lack of gray matter in their heads, but the dominating thing in them was feeling. They could weep over human woe. They could melt with pity. They could burn with enthusiasm. And evermore it is men of this type that lead our race up into the sunshine of God.

Turn back to Pentecost, study that marvelous inrushing of the divine, note its manifestation, and you can but see that the most striking thing about it all was feeling. Those early disciples came to the point where God was not merely with them; He was in them. They realized His presence. He had passed the door of their being and entered into their very life. They were domiciled with God in the home of the spirit. His power was their power. They felt God and kindled under the flame of his love. Their Holy Ghost experience was the burning consciousness of God in their souls. It was a vivid sense of the inwardness of the divine gift. Their feeling was a proof of the actuality of their faith, and along with the feeling went a power that was irresistible.

It is always so. If we ask what has given Christianity, from the earliest ages until now, its conquering force we shall find the answer here. Its apostles, its leaders, its reformers, its epoch making men are men of feeling in whom the divine realities live. I do not mean that they are emotional men, or fiery zealots, or weeping prophets whose energies evaporate in tears, but men in whom the truth of God is an experience, something that has gripped their own souls, a reality that lives in them and begets there a passionate desire and a deathless purpose to pass that truth on to every creature. "When have been the ages of power?" asks Dr. William Newton Clarke. "When, but when the sense of God and Christ came in and thought was warmed to vigor, and faith became a passion? Who are the weaker men, and when have come the times of feebleness? The weaker men for the aggressive purposes of God are the men who whatever they may think, do not feel; and the feebler periods are those in which the pulses have run low and the great realities found but dull response in the affections and emotions of the Christian people. Power goes with feeling." This witness is true. Feeling is no proof of truth. It may accompany error. It may become the ally, the stimulant of folly. It may fan the fires of mischief and help to do the devil's work. Feeling may flame in the heart and manner and speech of Caiaphas as well as of Christ. So that I must not be misunderstood. All I am saying is that if the truth is not felt it is not and cannot be a

force. If our knowledge of the gospel is not a fire in our own lives, we might as well for all practical purposes, be ignorant of it. To feel is to be awake. It is to have every fibre of one's being tingle and pulse and throb with energy. It is the inspiration and the sustaining power of all great work in the world. Faith without feeling is dead. Piety without passion is a painted pretense. Eliminate feeling from the pulpit and the pew and you have December all the year round, no life, no warmth, no patches of summer visible anywhere on the church landscape. Eliminate feeling from a church and things may be "faultily faultless," icily regular, but they will be splendidly null. Eliminate feeling, and evangelism will be suppressed, and missions will be dropped from the program, and benevolence will be a drag, and altruism in general a bore. Let us suspect our religion if we do not feel. If our hearts are in touch with God's heart we, too, will have compassion, the starving multitudes will appeal to us and we shall be glad to be breakers and distributors of the Bread. In every bay that opens into the ocean there is the pulse and the tide of the infinite sea, and we may rest assured that if God's oceanic heart plays into ours we shall feel as God feels, think as God thinks, and love as God loves.

But the Christian's power as I have already more than suggested, goes farther than feeling; it crystalizes in service. The fire of the heart inspires the work of the hands. And so it remains to show how this power of which I have been speaking has been displayed in certain men of might. I can only touch upon two or three of the loftiest peaks in the great range. First I name Paul because he is first. Adolph Monod calls him "The greatest among the apostles who were made by Jesus Christ the greatest of men." He is so great, so mighty, so full of force that Guizot says of him, "Civilization came to Europe in the boat that carried Paul over the Ægean Sea," and he might have added that it came to the whole western hemisphere. You and I, our churches, our institutions of liberty, and our Republic are in that tremendous stream of influence which Paul sent flowing across the ages. We read the life of this man with amazement. His career was simply stupendous. When we follow the story of his achievements it seems to us almost incredible. Scourged, stoned, mobbed, persecuted, in perils of waters, in perils of robbers, in perils from his own countrymen, in perils from the heathen, in perils in the city, in perils in the wilderness, hunted over the mountains like an outlaw, made to fight with wild beasts in the arena, in weariness and painfulness, and hunger and thirst, in cold and nakedness; yet he goes on his way with singing, rejoicing in tribulation, resistless as the Colorado river on its way to the sea.

From Jerusalem to Rome and some say farther, on to Spain, and possibly to Britain, this missionary hero travels and toils and triumphs. Wherever the Roman eagles go toward the west, his power is felt and in the end proves mightier than the Cæsars. We look across the

sweep of twenty centuries and we see him planting Christian churches in Ephesus, in Tarsus, in Athens, in Corinth, in Philippi, in Thessalonica and setting against Hellenic philosophy the philosophy of the Cross. We see him going up and down Asia Minor a flaming herald of the Crucified and leaving behind him scores of centres of light to dispel the shadows of paganism. There is a kind of Omnipresence about the man. His activities are innumerable. His tireless feet go everywhere, and in his track oases blossom in the desert and springs of healing water flow. Were there no Paul, if I may speak as a man, who could measure what the world would miss. Without Paul no unfolding of Christian civilization in Europe and America, no Christan morals and no Christian literature and no Christian hopes and inspirations. Without Paul, the old temples and the old idols and the old abominations of Roman and Teuton and Britain would still be standing or perpetrating in cults equally degrading. Without this man of might, this grand, this heroic figure, how differently freighted would be the historic streams of the last 1,900 years. But if I seem to glorify him it is only that greater glory may be given to his Lord and ours. His marvelous work was made possible only because the power of Jesus Christ was transferred to his own life by faith. He stands and will forever stand, as a peerless illustration of what a mere man, and man sickly in body and contemptible in speech, can do when he wills to do only what God wills. He has been described as one of those clouds that float between heaven and earth, freighted with the fire of the skies, and hurling into the bosom of the darkness of this world those lightenings which, with sudden brightness, illuminate the spiritual horizon of a man, or rather of humanity itself." Read the secret of his conquering might in his own words: "I can do all things through Christ who strengtheneth me." The little human wheel was completely belted on to the great dynamo of the skies. He backed up against the Almighty Son of God, and had in him the divine energy of the power to which he committed himself.

Measured by years, it is a far cry from Paul to William Carey, but they are contemporaries in spirit, and I should not wonder if to-night they are companions on the hills of life. I am sure two men so consecrated, so lost in Jesus Christ, as the tent maker of Corinth and the cobbler of Northamptonshire must be congenial to each other. See what this second man of might accomplished. It is too, a wonderful story, far more thrilling for those who follow it sympathetically than anything fiction has ever imagined. There he sits in his shoemaker's shop, a young man still in his teens, looking over the map of the heathen world, brooding over the salvation of the pagan millions, and praying that the light of God may somehow reach them. The more he broods and prays the more the missionary fire burns within him. It fuses his whole life into one tremendous purpose. He begins to talk and write and preach about fulfilling the great

commission, and his brethren call him a fool. He attends a meeting of Baptist ministers, speaks of the subject that has possession of his heart, and the moderator imperiously and with crushing accent cries out, "Sit down young man! When God pleases to convert the heathen he will do it without your help or mine."

But no human authority can silence the man who has tied himself on to God. He has flung himself into the current of God's purpose for the heathen and nothing can stop him. That current sweeps him on to his appointed goal. In the spring of 1792 the Baptist Ministers' Association meets at Nottingham. Carey is the preacher. His text, Isa. 54: 2-3, and the divisions of his discourse are these: "Expect great things from God. Attempt great things for God." He speaks with passionate earnestness, and such is the effect of his sermon that not long after, the first English missionary society is organized at Kettering. Immediately the young man volunteers, and says to his friends, "I will go down into the pit, you must hold the ropes." So begins the stupendous enterprise of modern missions. The following June he starts for India and has to steal away from England in a Danish ship because of the hostility of the East India company. After five months he reaches Calcutta and enters upon his mighty work. He toils on in poverty and hardship, but always in hopefulness. At the end of seven years the first convert is won to Jesus Christ. His task is tremendous, one man bearing the torch to 200,000,000 in pagan darkness—but he toils on always attempting great things, for he knows something of the infinite power and love behind him. He toils on translating the Scriptures, printing it in the native dialects, planting churches, planting schools, planting medical missions, getting laws enacted by the government of England for the abolition of certain cruel and awful customs, such as the burning of widows on the funeral piles of their husbands and the throwing of little children into the Ganges to appease the gods. His labors are enormous, his difficulties colossal, his burdens enough to overwhelm; but he never falters. His colleague goes mad, his wife becomes insane, his mission press is burned down, hostile armies invade the land, the dogs of war are let loose, but he holds on, always expecting and always achieving.

This one man by his zeal, by his devotion and courage and consecration gave the impulse that has broadened and strengthened until at this hour there are scores of missionary societies busy wherever the sun shines, spending last year in the prosecution of their work not far from $20,000,000. Go wherever you will through India and wherever the light of the gospel shines to-day from the Himalayas to the sea and wherever the blessings of the Cross are known from the Indus to the Ganges, you feel the touch and the influence of this man's life. For forty years he labored, and his monument is glorious. It is in the Christian churches and in the Christian institutions and in the vast multitudes of the blood washed in the land for which he

lived and toiled and died. On his death bed when they were talking about Carey and his achievements, he said, "Talk not of Dr. Carey but talk of Dr. Carey's Savior." That was the secret of his victories and of his truly marvelous work. The might of the Man of Calvary to whom he committed himself so completely, became his might. He gripped the purpose of the world's Savior for humanity with a tenacity which was never relaxed and that purpose transmitted to him the power of the Son of God.

I trouble you with just one other, no less a mighty man of valor than Paul and Carey. His name is David Livingstone. That was a great day in the history of missions when his sister wrote: "On the morning of the 17th of November we got up at five o'clock. My mother made coffee. David read the 121st and 135th Psalms and prayed. My father and he walked to Glasgow to catch the Liverpool steamer." There is the characteristic Scotch absence of sentiment, but the pathos of that parting is manifest enough. If feeling did not bubble to the surface it was because it was too deep. It was the last walk father and son ever had together till they met by the river of God. On the deck of the Liverpool steamer they looked into each other's face, grasped each other's hand and separated, the old man trudging slowly back to Blantyre, the youth with his face toward Africa and to a career that can never go into eclipse while the world stands. For courage, for endurance, for indomitable persistence, for supreme self-sacrifice, that career is more thrilling than anything ever conceived by the most daring spirits of fiction. It is the will of providence that he shall traverse Africa, that he shall explore its mysteries, that he shall expose slavery and prepare the way for the healing of this open sore of the world. It is indescribable the things he has to suffer, but he writes complacently, "Paradise will make amends for all our privations and sorrows here." In a communication to his brother he says, "I shall open up a path through this continent or perish." Suiting the action to the word he starts from Kolobeng and travels northward. It is an awful journey. Sometimes through marshes where the water is from three to four feet deep. Sometimes through thorns and briars that tear the flesh. For months together he does not know what it is to have either dry feet or dry garments. Every day he is fighting fever. In two years he has twenty seven attacks. Once he is knocked from his rude raft into the river by a hippopotamus. Once he is smitten to the earth by the paw of a lion. Sometimes he is bitten by serpents. Sometimes he is destitute of food. Sometimes he is almost eaten alive by flies. Sometimes he comes near having his brains beaten out by war clubs. So the patient, plodding, marvel of a man holds on, until at last a poor ragged skeleton, tied upon an ox by his faithful men, he gets a sight of the Atlantic ocean at Loanda.

But this is only his first journey. After a short period of rest

and recuperation he starts again, straight across Africa a distance of 2,000 miles. It would take too long to rehearse the unparalleled story. I have read it until the tears have blinded me. Think of it men. Think of a great strong, highly educated man, turning his back upon the comforts and advantages of civilization, pushing through swamp and jungle and forest, braving perils of wild beasts and of wilder men, gladly accepting the crushing and unspeakable solitude of interior Africa in order that he may suffer and die for the poor degraded black man. Racked by disease, tortured by fever, pierced by pain, crippled with ulcers on his feet until every step is an agony, he nevertheless holds on. At last Stanley comes. Deliverance is at hand. Surely he has earned the right to go home. But no, Africa is on his heart, poor, bleeding, neglected Africa, and in Africa he stays, dying in a little grass hut, on his knees, his last word a prayer for Africa and that prayer stands chiseled upon the stone that covers his grave in Westminster Abbey to-night. As long as the waves of the ocean beat out their solemn music on the shores of that land, they will never cease to chant the name of Livingstone and say, "He died for Africa," and both that life and death were inspired by him who died on Calvary.

See what this man accomplished. He traveled 29,000 miles in the dark Continent. He let the light of Christendom in upon its darkness and its horrors. He stimulated missionary enterprise as few others, if any have ever done. It is said of him that his visit to Cambridge University lighted a candle that will never go out. Hardly had he been laid to rest when missionaries began to pour into Africa, and to-night those lake shores along which he journeyed and those rivers which he discovered are dotted with Christian schools and mission stations.

To these three men of might it would be easy to add scores of others but I have already taxed your patience too far. Think of the beneficent, the almighty power to which these men linked themselves and of what that power enabled them to do. The programs of statesmen, the schemes of financiers, the discoveries of science, the achievements of literature are hardly worth speaking of in comparison. When the returns are all in and the results of human endeavor are weighed in the balances of God, it will be found that these men of the Cross, these knights of Calvary, have been a thousand fold more potent as builders of civilization and as uplifters of humanity than all the princes of learning and all the kings of commerce and all the wise men of the world put together. And their power, yesterday, to-day and always, is the power of Jesus Christ. Had there been no, "Lo, I am with you always," there had been no Paul, no Carey, no Livingstone, no missionary heroes, and without them how poor and desolate would be our earth to-night.

Let me close with this word. We too may be men of might in this greatest campaign the angels of heaven ever looked down upon.

I do not say that we may measure up to these, for power is always limited by the instruments through which it works. Even God cannot force a four inch stream through a one inch pipe. Even God cannot get all the grand music of the Oratorio of the Messiah out of a Jew's harp. All the dynamic energy of a vast power house cannot be transmitted through the thread of a wire. Since God chooses to work through human agents he is limited in the exercise of his power by the calibre and quality of the man. But if we are not men of great native gifts and endowments, if we are only two talent men, perhaps, by putting ourselves into the grooves of the Almighty, by attaching ourselves in whole hearted surrender and consecration to the Son of God, we may become mighty to move and to sway and to stir and to achieve. Only let us seek the anointing from on high, only let us turn all the switches and let all the power on, only let us lay all the manhood we have upon the altar, and we shall be clothed with a might and invested with a divine energy that will astonish ourselves and the world and make the angels sing.

Methods

"Give ye them to eat."
"Make them sit down by fifties in a company."

Chairman: Rev. F. W. Hawley
Devotional: Rev. S. S. Estey, Ph.D.

XXX

LITERATURE

BY SECRETARY A. W. HALSEY, D.D.

We all admit the charm of the world's literature.

It is literature that has made the land of Greece and Palestine immortal. One cannot travel through these lands without feeling a thrill of joy not unlike the meeting of an old friend.

We have been familiar with Esdraelon, with Sharon, with Hermon, with Jordan's Stream, with the Lily of the Valley and the Cedar of Labanon, from our early youth.

This morning I would impress upon you that there is an equally great charm in mission literature. The Christian public is only beginning to appreciate the quantity and quality of mission literature. We should study mission literature.

First. Because it keeps us in touch with world movements. One cannot read such a volume as Prof. Hulburt's "The Passing of Korea," without recognizing not merely the crisis through which the so-called "Hermit Nation" is passing, but also that the cause of missions is linked with a great world movement. Such a volume as Mr. Weale's, "The Reshaping of the Far East," opens to us great world problems. The missionary is one of the factors to be considered in the solution of these problems.

Second. Mission literature keeps one in touch with the stately movements of Gods providence. Dr. Brown's "New Era in the Philippines," shows conclusively how the Providence of God opened the way for Christian missions in these far away islands. Such a book as "Mackay of Uganda," or Ashe's "Chronicles of Uganda," evidence the marvelous providence of God in opening up the way for the missionary. Mr. Geil's book, "A Yankee in Pygmy Land," gives a most fascinating account of the work of the Spirit of God in the Uganda Protectorate. It is very evident that Mr. Geil had no idea of the wonderful progress of the gospel in that section of Central Africa, until all unexpectedly he sees the evidences of the working of the Spirit of God.

The providence of God is manifest in all mission history and the Christian must keep in touch with mission literature if he would recognize how God is leading His people in our day and generation, —as He led Israel of old.

Third. Mission literature shows the depth of sin in the non-Christian world. A volume published some years ago entitled, "Things as They Are," while a dark picture, is a true picture of

India without the gospel. Such revelations as come to us through mission literature, in the lives of men like James Chalmers or John G. Paton, only make very clear how low down our common humanity can sink without the uplifting power of the gospel.

Fourth. The study of mission literature is helpful in that it quickens the spiritual life. Who could read in the story of M. Coillard, the account of how he knelt in the shade of a bush and asked divine direction whether he should go on to Barotsi, and not feel all the spiritual impulses of his nature quickened? Out of that journey came the splendid work of the French Evangelical Society in Central Africa. Dr. Chamberlain's book, "In the Tiger Jungle," is a story of answered prayer which is most inspiring. In the volume entitled, "East of the Barrier," is a chapter number ten, that describes the great awakening in Manchuria. One has but to read this chapter to realize that the power of the gospel was never more manifest than it is to-day. Mission literature is indeed a great quickener of the spiritual life.

Fifth. And finally, the study of mission literature fits us for yeoman service. The last volume I have read is the "Life of Griffith John," that sturdy Welshman, who after fifty years service in China is quietly recuperating in our own land, hoping to go back and end his days in China. His life is itself an inspiration, yet he is only one of a long line of noble men and women whose lives enshrined in mission literature will be found most helpful in fitting us for intelligent and consecrated service for the Master.

I trust that every member of this conference will promise to read at least one book between now and the meeting of the next Assembly. It is hard to pick out a single volume. "Blaikie's Life of Livingstone," is most stimulating. Smith's "Life of William Carey," will be found most suggestive. For one who wants to get a broad view of missions and world problems, I would suggest Robert Speer's, "Missions and Modern History." In any event get close to the missionary cause through a missionary book, preferably a biography.

The missionary life touches our lives and enables us to teach other lives.

I could ask no better outcome of this conference than that this great body of men should taste a little of the fine flavor and know somewhat of the delicate charm of mission literature.

XXXI

THE PULPIT—HOW TO INTEREST MEN IN FOREIGN MISSIONS

BY PROFESSOR EDGAR P. HILL, D.D.

My topic is, "How to interest men in missions." Its importance must be apparent to every one. It seems to sweep almost the whole horizon, for when once the men of the church have become enthusiastically interested in the enterprise of world wide evangelization, the age long task will be well along towards its complete accomplishment. You are expecting something to be said of methods; but I have little to say of methods. You may be waiting for suggestions as to books and brotherhoods and banquets; but I have less to say of them. A method is simply an instrument; and an instrument has little value without a person to use it. The finest violin Stradivarius ever made, in the hands of a child is only a toy; but a toy violin can be made to produce sweet music when an Ole Bull takes it in hand.

I am telling the students of McCormick Seminary that a sermon is only an instrument with which to accomplish a certain object and that without a man of God to wield that instrument it is almost a useless thing. I am teaching that the most important factor in preaching is not the sermon at all, but the preacher behind the sermon. I am insisting that the choicest privilege of a Seminary training is not a course in Homiletics or Theology; but an experience with God. A method for interesting men in foreign missions is an instrument which without a man to use it is worthless. I want to say something about the man rather than the instrument.

I am sure of my ground when I say the key to this whole situation is the pastor. The best method that can be suggested will be of no avail without the right kind of a pastor to use it. But let such a man as Charles E. Bradt or Dwight E. Potter go into any church with the poorest excuse of a method, and he will so inspire men with missionary zeal that the money will flow into the treasury of the Board in an unceasing flood. If the pastor is an unworldly man the people will quickly catch his spirit. If the pastor regards the approval of Jesus as his keenest joy the people also will begin to study their Master's pleasure. If the pastor looks upon the world as his field the people will not be slow to recognize their obligations to the heathen nations.

How was missionary zeal enkindled in the days of the apostles? How did it come about that as soon as a new convert was made, a

foreign missionary was secured? Is not the missionary zeal of the first century attributable largely to the fact that the religious leaders were unwordly men who had placed themselves altogether at the disposal of the unseen Christ and were ready always to respond without argument to the leading of the Holy Spirit? Imagine if you can some such scene as this. The apostles are in conference in Jerusalem considering their prospective fields of labor. John has assumed the chairmanship of the meeting. Turning to Matthew he says, "Matthew, where are you going with this wonderful story of redemption committed unto us by our Master?" With the utmost frankness Matthew replies, "You all know I came from Capernaum. You also know that not far from my old home is a fine new city built by Herod Antipas. It is on the edge of the lake and on summer evenings the people take their recreation by sailing up to Capernaum or across to the opposite shore. I think I would enjoy that kind of a life. Besides, the famous baths of Herod are just south of the city so that when the weather gets sultry one can go there any afternoon for a plunge. I have decided to locate in Tiberias." John turns to Philip and says, "Philip, where are you going with this wonderful story of redemption committed unto us by our Master?" Philip replies, "I have been looking over the field at Cæsarea. There is already a congregation there and the people are rich. They offer me one hundred gold shekels a year and a fine manse with all modern improvements and an outlook towards the sea. It is the best proposition that has come to me. Therefore I have decided to go to Cæsarea." Then John turns to Peter, "Peter, where are you going with this wonderful story of redemption committed unto us by our Master?" Peter replies, "I am a married man. Some of my wife's relatives are now living in Bethlehem. There is really no need of more preachers in Bethlehem. Several are there now. But my wife wants to be near her relatives, and Bethlehem is only a short distance from the city. Therefore I have decided to begin work in Bethlehem!" Was this the way they did it? Was it in this cool, calculating, commercial spirit they decided where they would go and what they would do? Think you the gospel would have been known one hundred years after the death of Christ if the apostles had gone about their work in this way? How different it was. "The angel of the Lord spake unto Philip saying, Arise and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went." The Spirit said unto Peter, "Arise, therefore, and get thee down and go with them doubting nothing, for I have sent them." And Peter went as he was commanded. Saul said, "Lord, what wilt thou have me to do?" And the Lord said unto him, "Arise and go into the city." And he arose and went. This is the way preachers acted in the old days when missionary zeal was white hot. What reason then has any preacher of to-day who is self indulgent and vain and always alert

for a call to a larger church and a larger salary,—what reason has such a preacher to expect he will be able to arouse the interest of the men of his church in the work of evangelizing the lands beyond the sea? It may seem ungracious for one who for almost two decades has been associated with some of the most royal and loyal servants of God to be found between the oceans, just as he steps out of the pastorate, seemingly to hint that some of those who occupy our pulpits are not men of the deepest piety and the most unreserved devotion. My brothers, I do not hold myself aloof. I take my place again as one of you. I confess that the spirit of commercialism has been allowed to creep into the hearts of most of us. We covet the conspicuous places. We love soft clothing and king's palaces. We are proud, envious, selfish. The men of our churches are not enthusiastically interested in missions because we are not interested in missions. They are not ready to sacrifice, because we do not sacrifice. You ask me how to interest men in missions. My reply is, let the climax of this convention be an upper room conference in which we preachers shall get upon our knees, make confession of our sins, get a new vision of Christ, yield ourselves without reserve to the guidance of the Holy Spirit. Then we shall be able to shake from our sleeves schemes for interesting men in missions. But better than that, our enthusiasm in the Lord's great enterprise will flash from heart to heart until all our churches shall be afire with missionary zeal.

The men in the pews will not become interested in missions until we in the pulpit become interested in missions. The men in the pews will never rise to the heights of the world outlook, until we who preach lead the way to these heights of far stretching vision. The men in the pews will never fling themselves heartily into this contest for world wide Christian supremacy, until we who preach show by our passion for Christ and our mission for souls, that we really believe in Jesus Christ as humanity's only hope.

Suppose we assume missionary zeal and missionary outlook in the pulpit. Then what? Three things must be done to stimulate and maintain an interest in world wide evangelization. First, we must lead the men of our churches into the inner sanctuary of truth and experience. It is useless to talk of evangelizing China to men who themselves are not clear as to the essential gospel. It is folly to attempt to secure for this movement the coöperation of men who themselves are not convinced that Jesus Christ is the world's only Savior. It is a waste of time to appeal to men in behalf of foreign missions if they themselves have never enthroned Jesus as Savior and also as Lord and Master. Read the biographies of the missionaries. How did they become interested in world wide evangelization? Did some eloquent Board Secretary come along and thrill their cold hearts with some story of heathen degradation and induce them by a recital of missionary heroism to dedicate

themselves to the great work? I wonder if a single recruit for the foreign field ever was obtained in such a way.

How was it with William Carey? First he became an earnest Christian, then a devout teacher and pastor. It was while teaching his scholars and engaging devotedly in pastoral work, that his soul began to reach out towards the millions sitting in the darkness of heathenism. How was it with Judson? First he became an earnest Christian, writing on every power and faculty of body, soul and spirit, the words, "Holiness to the Lord," bringing himself after a hard struggle to the point of complete surrender to God's will. Then when Buchanan's little book, "The Star in the East," fell into his hands he was ready to respond to the appeal. How did David Livingstone become interested in foreign missions? At the beginning of his Christian life, he had no thought of becoming a foreign missionary. First, he became a consecrated Christian. His heart overflowed with gratitude as he thought of Him who died on the cross to save a lost world. Therefore when Gutzlaff's "Appeal" on behalf of China was placed in his hands, he could not rest until he had offered to go as a missionary. And how was it that Count Zinzendorf was led to start a movement which to-day is able to report that for every fifty-eight communicants, it has a missionary in foreign lands and that for every member in the home land, it has three in foreign lands? Did he become an ardent Christian by hearing of foreign missions or did he become interested in foreign missions because first of all he was an ardent Christian? You know the story of his life, how he stood before that picture of the suffering Savior, in the art gallery of Dusseldorf and read above it the words: "This have I done for thee—What dost thou for me?" Then when his heart was broken, he was ready for the unfolding of his Master's program and the announcement of his King's command. My brother minister, do you want to interest the men of your church in foreign missions? Then preach Christ to them. Tell them again and with greater tenderness than before how much Jesus has done for them. Make it plain that "there is none other name under heaven given among men whereby we must be saved." This is the first step in interesting the men of a church in foreign missions.

When a man is standing on the step called "Consecration," he is ready for the next step which we may name, "Explanation." When a man has reached the point where Christ means everything to him the time has come for the explanation of Christ's program. If the fire of patriotism is hot in the breast, men need only to hear their country's call to induce them to spring eagerly to the battle. When the hearts of Christian disciples begin to burn with enthusiasm for Christ, nothing remains to enlist their coöperation except to explain the significance and the need of the great enterprise. We frequently make our appeal to secondary motives. At the time of the boxer uprising we were able to gather fine material for missionary addresses.

We enjoyed putting to confusion the globe trotters who had been telling us that our missionaries were altogether negligible quantities in the lands beyond the sea, that they were not creating so much as a ripple on the placid surface of heathenism. When the boxer uprising startled the world, then the charge was made that the missionaries were the cause of the whole commotion. Instead of being an impotent thing, Christianity was heralded as a dangerous dynamic that was threatening to blow up the empire. We were not slow to use this new material to show the power of the gospel in those distant lands. That uprising also added some rich chapters to the annals of missionary heroism. By the light of the fires started there in Paotingfu we saw the noble Simcox walking back and forth holding the hand of his little child, watching the oncoming flames. As we told and retold the story of the martyrs, our congregations were melted. Our pleasures and apathy and selfishness seemed almost ghastly. That boxer uprising mightily aroused our sympathies in behalf of the foreign mission movement. But we cannot expect a war to break out every time we take up an offering for foreign missions. We cannot afford such a sacrifice of precious lives in order to excite interest. Nor is such sacrifice necessary. When one is loyal to Christ, believes profoundly that through Him alone is salvation to be found and that the chief business of the Lord's disciples is to extend his Kingdom, then but one thing remains to enlist a devoted interest in world wide evangelization and that is an explanation of the needs of the heathen world. I remember well when a student volunteer visited the Seminary during my middle year to lay before us the claims of the foreign field. We had given ourselves in loyal devotion to the Master. We had said we were willing to place ourselves at the disposal of the Spirit and preach the gospel wherever He might direct. When this volunteer appeared, he unrolled a chart covered with black squares with one tiny white square in the center. "These black squares," said he, "represent the heathen world and this little white square represents the Christian population among those millions of heathens."

No words however eloquent could have gripped our hearts as did that chart with its black squares. One student after another went down before the onslaught of that silent black host. For weeks and weeks that chart haunted me like a spectre. At last I was able to quiet my conscience with a reason for not going, which even now I am almost afraid to bring forth in the presence of my Master. It was the need of the heathen world that won Carey. It was the black squares that captured Alexander Duff and Robert Morrison and Robert Moffatt. Let us hang up the chart with the black squares and let us explain to the people what the chart means. It will be an argument that no loyal follower of Jesus Christ will dare to ignore.

I was impressed with a remark made by Eugene Stock of London

at the Ecumenical Council in New York in 1900. He said the Student Volunteer Union had taught the Christians of England that missions do not mean "subscribe a dollar or two to a list," but that they mean taking up a cause just as men take up a political or social cause and pushing it through. Exactly so. Let the men of our churches sit down before the black chart which represents their mighty task. Then with all the ingenuity and resourcefulness and enthusiasm which mark the men of to-day let them fling themselves into the task of flooding those black squares with the glory that streams from the Cross.

One more suggestion in the line of interesting men in missions. We must keep the men of our churches well informed as to the work. They should know what is going on yonder in Siam and Persia and China. They should know something of the difficulties and successes of the work. It is surprising what little items, if they are new and suggestive, will arouse a man's interest. A few years ago a missionary from China dropped into the office of one of my members. In the course of the conversation, my friend asked if the truths of the gospel were really making their way into the minds of the Chinese converts. The missionary assured him that they were, and related briefly some of his experiences. When he returned to his field he recalled my friend's question and determined to give him additional information. He sent him a short essay handed in by one of the students on the subject, "What I know about the religion of Jesus Christ." My friend read the essay and then handed it to me with the remark that it had interested him very much. I have here the Chinese boy's essay just as it was first written. The teacher had suggested the topic with the request that answers be given to these questions: First. When and how I first heard of the religion of Jesus Christ? Second. What I thought of it then? Third. What (if anything) has made me change my first thoughts about it? Fourth. What are the good points in it? Fifth. What I like best in the Bible? What words? What story? What person? Sixth. What I think now of Jesus Christ? Seventh. What good (or harm) would come to China if all the people were to believe in this religion? Here are the lad's answers: "When and how I first heard of it?" "I heard of it was in three year ago when I was in Canton. Mr. Lau told me." "What I thought of it then?" "This time I do not believe it." "What if anything has made me change my mind?" "But I heard Mr. Mott preacher it Hong Kong. So my thought was changed." "What are the good things in it?" "The good things in it is, help the young man to be a whole man." "What I like best in the Bible?" "I like best in the Bible is New Testament." "What words?" "The word is, Lord is my shepherd." "What story?" "The story about make the widow son alive again." "What person?" "I like Moses." "What I think now of Jesus Christ?" "Now I think Jesus Christ is Son of God." "What good (or harm) would

come to China if all the people were to believe in this religion?" "If all the people believe this religion I thought God will make China strong." That was only a little item thrown out by a busy missionary; but it was fresh and suggestive. And it got before a man. Of course interest was stimulated.

Two or three years ago a medical missionary came along. He gave in my church an address that was full of information concerning his own work. In the course of his remarks he referred to the fact that his hospital was altogether inadequate and that a new building had become almost a necessity. At the close of the address the pastor quietly remarked that the building of that new hospital afforded such an opportunity for extending the gospel as an angel might covet. In the audience was a consecrated woman who already had the world wide outlook. The information given by the missionary greatly interested her. Within a short time she sent word to the pastor that she wanted the privilege of erecting that hospital. Dr. Moffett will confirm the statement that the Caroline A. Ladd Hospital, in Pyeng Yang, is one of the most effective agencies in the extension of God's Kingdom to be found in all Korea. We must inform the people.

The First Presbyterian Church of Portland, Oregon, is the largest giver to foreign missions on the Pacific coast. Last year not one of our churches in Chicago gave as much to the cause. What is the secret of such liberality? Information is largely responsible. The Woman's North Pacific Board of Missions has its headquarters in the church. The women keep the church membership in touch with the work in all lands. The church supports four foreign missionaries to whom reference is often made from the pulpit, whose letters are read in the mid-week meetings and for whom prayers are continually being offered. Isabelle Bird Bishop cared nothing for foreign missions until she saw the children in the schools, visited the hospitals from which blessed influences were radiating and became acquainted with the devoted men and women who are pushing on the work. We who stand in the pulpits must make the mission work vivid. We must be word painters. We must make our people see the missionary in the school, the hospital, the chapel and the native home. It is inconceivable that any earnest Christian man can look in upon the busy missionaries of Pyeng Yang, or into the Mission Press rooms in Beirut and not become deeply interested and eagerly desirous to coöperate. This then is my answer to the question, "How can we interest men in missions?" The men of our churches must be led into closer fellowship with Jesus Christ. The awful need of the heathen world must be laid on their consciences. They must be kept informed as to the work. Consecration, Explanation, Information.

Our way of extending the kingdom must be the same as when the apostles moved forth from Jerusalem to win the world for their

Master. The apostles went forth everywhere to witness for Jesus. What is a witness? He is one who sees and testifies. The apostles had seen Jesus and they were to go forth and tell what they had seen. How simple the plan! How absolutely resistless! One of our Oregon boys has been telling in one of the magazines how he secured a picture of the Sultan. It seems the Sultan has never allowed his picture to be taken. All the pictures which purport to be his are really his brother's. This Oregonian, Homer Davenport the cartoonist, when in Constantinople recently, determined if possible to secure a genuine picture of the crafty despot. In order to carry out his plan he obtained permission to stand at one side of the street along which the monarch was to pass on his way to the mosque. Of course the cartoonist was not permitted to carry a camera. If he had appeared even with a pencil and paper he would have been arrested. His plan was to hold the image in his mind. He tells us how excited he became as the royal procession drew near. He realized that he would have but a moment to look. If a fly should get into his eye or something should make him sneeze, his opportunity would be gone. It was then or never. At last the Sultan was immediately in front of him. He looked and looked with all the intensity of his nature, noting every feature, eyes, eyebrows, nose, mouth, ears, the stoop of the shoulders. In another moment the royal carriage had passed. There came to the artist a tingling sensation reaching to his finger tips, which announced that he had been successful. He hastened to a retired spot, took out pencil and pad, rapidly transferred the image in the mind to the paper and then sent the picture out into the world. In some such way we are to make Jesus known to men. With soul and body and mind and strength we look at Him who lived, died, rose again and is seated on the right hand of the throne on high. We are to look and look and look until the image has been formed in our inmost beings. Then we are to go out to tell what we have seen, that all the world may know. My brothers in the ministry, make the men of the churches to have a new vision of the ever living Christ. Then they will plan and pray and give that the millions beyond the sea also may behold the glorious sight.

XXXII

HOW TO FINANCE THE FIELD

BY CHARLES EDWIN BRADT

To manage church finances successfully means to manage the monetary schemes of the church so as to secure sufficient funds to finance the entire field of the church's activity and responsibility. The area of the field of the church's responsibility is the world, and like all Gaul is divided into three parts, viz.: the Local Field; the Home Mission Field; and the Foreign Mission Field. Any scheme or method of financing which is to be regarded as a successful scheme must consider all three of these sections. The greatest failure of the church both from a financial and spiritual point of view has been that it has neglected to face and undertake adequately to finance the entire field. The largest plans of the church of a missionary nature have been wholly inadequate to the evangelization of this lost world. And I mean by this lost world, the world of humanity that is now living,—this generation of men and women, of boys and girls now drawing breath, the only generation to whom you and I will ever have an opportunity to preach the gospel. There may never be another generation, but if there is, and the Christians of that generation are faithful and preach the gospel to every creature, it will do this generation no good. This is the only generation we have to serve and the only generation that needs service so far as we know. But the plans of the church of a missionary nature have been wholly inadequate to the gospelization of this lost world. They are characterized by petty, trivial, child's play plans which call for two cents a week for Foreign Missions, for nickle and dime and quarter collections, all making no more impression upon the heathen Lazarus than the crumbs which fell from the rich man's table made upon the stomach of the Lazarus of old, and we know by every suggestion and intimation of scripture that he starved to death, and that is what the heathen are doing to-day before our eyes,—starving to death physically, mentally and spiritually, because they know not the gospel. How can the gospel be given to them?

I. We must have a new standard of giving. I mean by a new standard of giving, a different one than is practiced by the church and Christians generally to-day. The principle upon which we are operating largely to-day, is to send the multitudes away and let them look out for themselves. Now this might be all very well but for two things:

First. It is impossible for the multitudes to supply themselves.
Second. Jesus has said, "Give ye them to eat."

We must not get away from these two great facts. Whatever was the case with the multitudes spoken of in the scriptures, we know that to-day if the great multitudes of people on the face of the earth, one thousand million of them in heathen lands, who are hungry and cold and destitute, both physically and spiritually, are to be supplied, Christ's disciples must do it. The world cannot supply spiritual food, and it will not supply material food to any great extent. What shall we say now to the command of Jesus, "Give ye them to eat"?

Practically the answer of the church and Christians generally of all denominations is, "Lord, we came into this place,—this world,—to eat and drink and rest. These multitudes are interlopers and have no just claim upon us. Send the multitudes away that they may look out for themselves. We have it hard enough to look after our own wants. If, however, they will be satisfied with the fragments after we are full, alright. Lazarus is welcome to the crumbs which fall from the rich man's table. We will give one sixteenth of one per cent of our income for missions; an average of 30 cents a year per member." Practically that has been and is the church's answer. Now you readily see that the crumbs and the fragments do not supply the need. Christ says, "Give ye them to eat." If Christ is right in his request, our present standard of giving is wrong. Hence a new standard, i.e., one different from the one we are now practicing is an absolute necessity. What shall that standard be? No one is competent to give a standard but God Himself. Lord, How shall we give? God's gospel of giving declares that we should give until we have fed the hungry multitude, "Give ye them to eat."

How can this be done?

II. Have a method which harmonizes with the proper standard of giving.

"*Make the multitude sit down.*"

The crowd always looks larger when everybody is standing up than when all are sitting down. We must have some organization about this work if we are to feed the multitude, and the first step is to get the multitude located and seated in an orderly manner.

1. A careful estimate gives the number of the heathen people for whom the Presbyterian Church U. S. A. is responsible, if they are to have the gospel preached to them in this generation, as 100,000,000. We have in round numbers 1,000,000 Presbyterian church members. This means that each Presbyterian has an average responsibility of preaching the gospel to 100 heathen in this generation.

The best missionary experts have told us that we must have at least one American missionary and five trained assistants, or an equivalent, for each 25,000 heathen in this generation. That will mean for the Presbyterian church at least 4,000 American mission-

aries, or their equivalent; which is a multiplication of the number we now have on the foreign field by five. Our present force on the foreign field costs us about $1,200,000 a year, or an average of about one dollar and twenty cents a member. If this force must be multiplied by five the cost will probably be mulitplied five fold at least. This means that the least amount necessary to finance the foreign field so far as the Presbyterian responsibility goes will probably be not less than $6,000,000 per annun, or an average of six dollars per annum. That is not so terribly big is it? The multitude is seated, you see.

2. But how are the churches to go about securing the funds to finance the foreign work? This is by no means as difficult a question as many people imagine, though it is a very important one. Make the multitude sit down by companies of fifties and hundreds. There is one thing we have a great deal of in this country, and that is *money*. People are willing to give their money, too, when they know it is going to a good and worthy work. But if we are to receive large gifts for Foreign Missions, we must be wise in the way we present the subject.

1. The cause of Foreign Missions should not be presented along with a lot of other worthy causes. If its importance is not belittled by its associates, nevertheless the attention which it should receive is sure to be distracted by the presence of these other objects. Foreign Missions is a subject big enough to be set aside from all other benevolent or missionary causes, and should be presented to the undivided attention of each individual member. For this reason the omnibus benevolent budget, where all the missionary causes are presented at one time, is not the best way to secure the funds needed either for Home Missions or for Foreign Missions. Benevolent and missionary enterprises should not be presented *all at one time*, for the purpose of securing contributions from the people for the following reasons:

First. Foreign Missions and Home Missions are each of such magnificent proportions that they require and should have a time for separate presentation and consideration.

Second. Subscriptions and offerings for these causes should be made with intelligent discrimination and enthusiastic consecration if the amounts needed are to be secured, and the spiritual results from giving to these objects are to be enjoyed by the contributing church. After studying this proposition in hundreds of churches, I have yet to find the church that has any true spirit of missions, or record of generous contributions to missions that *bunches* its subscriptions to all the Boards.

But I find them by the score, and in every case practically, deaf and dumb on the whole subject where they have that system. I tried it myself and worked it for all it was worth, and was finally compelled to cast it aside as comparatively worthless.

Yet there are churches which present their whole financial budget, not only for benevolent and missionary causes, but for local church support, simultaneously. This is a woeful mistake, because:

a. The local church work will always blind the contributor to the importance of the work farther away.

b. The local church work when presented should have the best possible consideration without outside matters being introduced at the time.

c. The benevolent and missionary enterprises should have a clear field for consideration and get the intelligent interest of each contributor at the time he makes his subscription. This cannot be if the objects are all presented at once,—the time the subscriptions are made for the year being simultaneous.

2. Again: The single annual offering or collection is not the best way.

A mere collection for Foreign Missions is decidedly the worst possible way. Even on the most favorable day, many of the members of the church are not present when the collection is taken. But if all should be present they are not "prepared" then to give all they should give during the year to Foreign Missions. Many have not brought any money with them, many have only small change in their pockets, many simply could not give then what they have with them. This is true even though the offering has been previously announced and worked up, which is sometimes done with quite a good deal of success. But no one can give in a single day all that he ought to give during the whole year to Foreign Missions. The obligations to do Foreign Missionary work is binding 365 days and nights in the year, and some method should be employed by each church to enable its members to discharge this obligation. This method is,

3. The annual single subscription system for Foreign Missions.

This involves the setting aside of a certain favorable time of the year, when each member of the church is given an opportunity to express himself with a pencil on a blank card as to how much he would like to give during the year to the great cause of Foreign Missions, weekly, monthly, or quarterly. It is best to have this season of the year dedicated to a careful and prayerful consideration of the whole subject by the congregation, the pastor preaching a series of carefully prepared sermons on Foreign Missions. The subscription should be received in the church on some favorable day during this time, and then a canvass made of those members of the church not present, with the purpose to give each one an opportunity to subscribe, and to encourage all to do their whole duty in the work of evangelizing the world in their life time.

This is business and men like it. It lifts the great Foreign Missionary enterprise out of the two cent a week, nickle and dime and quarter collection category, or from the thimble and tea-party

gathering process, and places it upon a dignified, business basis where it belongs; classifying it as the greatest work in the world.

It gives men a chance to become interested and instructed in the Foreign Mission Program. Men are attracted by the fact that,

"God is working His purpose out
As year succeeds to year:
God is working His purpose out
And the time is drawing near—

Nearer and nearer draws the time,
The time that shall surely be
When the earth shall be filled with
the glory of God
As the waters cover the sea."

At the conclusion of the above address, Dr. Bradt read the following telegram to the Convention from Dwight E. Potter, of California: "Set the pace and we will follow." Ezra X:4: 'Arise; for this matter belongeth unto thee; we also will be with thee; be of good courage and do it.' "

XXXIII

OUR PARISH ABROAD AND OUR POLICY FOR EVANGELIZING IT

BY MR. DAVID MC CONAUGHY

The one unique distinction which the Christian is privileged to have in common with the Christ is as, "The Light of the World." Our Lord never shared with us His claim to be "The Door" (John 10: 7), or "The Bread of Life" (John 11: 25), or "The Resurrection and the Life" (John 11: 25), but He who said, "I am the Light of the World" (John 9: 5), did likewise say, "Ye are the Light of the World" (Mat. 5: 14). And since "Whatever maketh manifest is light" (Eph. 5: 13), should not our chief concern be to be manifestly, transparently true, honest, pure, unselfish, Christlike? In this one respect, it is the prerogative of every Christian to identify himself absolutely with Christ. And it is just here, is it not, that our missionary obligation really resides—not so much in certain words of a command which we term "the Great Commission," as in the *Great Possession:* "Ye once were darkness, but are now light in the Lord" (Eph. 5: 8). This obligation to be "the light of the world" is not one that can be calculated mathematically and disposed of by dividing the gross darkness by the number of individual "lights." I cannot rest content to be but a five-candle power light, by any cash register system of $5 a head. "Let your light so shine," according to the full power of the individual wire to carry the current from "The light of the world" to the whole world.

OUR PARISH

Now in describing the sphere within which every Christian is to "shine," our Lord describes three circles. The first is a circumference no narrower than "The World," and within that wide perimeter He recognizes certain distinct circles of responsibility viz.:—

1. "The world." A Parish Abroad. (Foreign Missions.)
2. "A City." A Parish at Home. (Home Missions.)
3. "A Candle." The force for evangelizing the field. (The Local Church.)

When at last He was about to leave the disciples, once more He indicates similar concentric circles within which every Christian should stand as a witness, viz.:—

1. "In Jerusalem." The force. (Local.)
2. "In all Judea and Samaria." The Parish at Home. (National.)

3. "Unto the uttermost parts of the earth." The Parish Abroad. (World wide.)

The same lines are indicated by Paul, when, in his first letter to the Thessalonians, 4: 9-10 he writes:—

1. "Ye are taught of God to love *one another.*" (Local.)
2. "Indeed ye do it toward *all the brethren who are in all Macedonia.*" (National.)
3. "But we exhort you that ye *abound more and more.*" (The Whole World.)

May we not very well follow the lines thus laid down as indicating the circles within which every church, as well as every individual Christian, should "Shine," should "Witness," should "Love," even "unto the uttermost parts of the earth"?

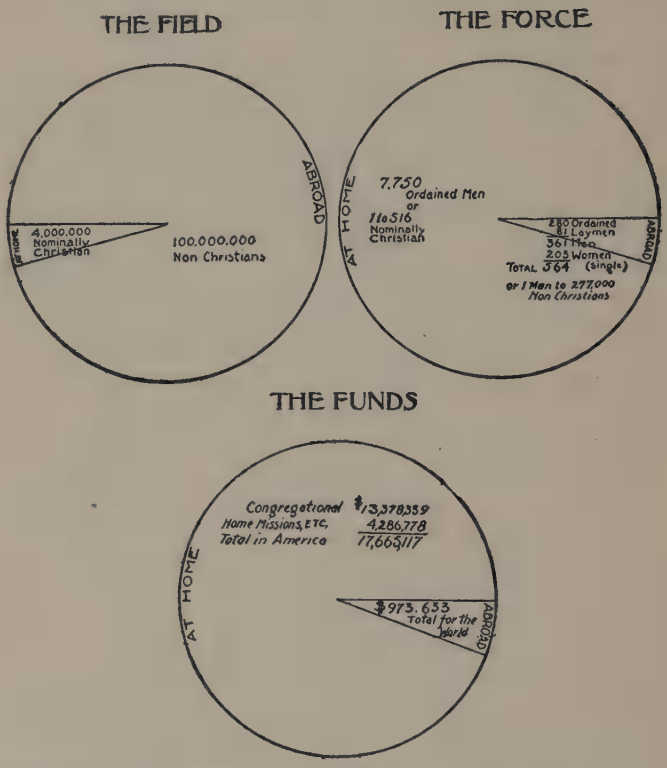
If the church is most effectively to make itself felt as the force to evangelize both the Parish at Home (National) and its Parish Abroad (world wide), as its *field*, some sense of proportion must be determined and preserved. Let us, therefore, fairly face the facts, as regards the two distinct circles of our present responsibility as a church:

The Field.* In our own country, since one in four of the population is a communicant member of a Protestant Christian church, our proportion of the community outside the church may be taken to be about three times the number of our communicants; but, allowing liberally, we may reckon the part of the population in this country for which our church is responsible, at four millions. On the other hand, in foreign lands those to whom we have deliberately made ourselves responsible to give the gospel number about one hundred million non-Christians, reckoning as our own proper constituency only the population of those sections where we have preëmpted the field and where, in accordance with the principle of comity, other missionary bodies will not feel free to work. And in this field of ours, *they are perishing at the rate of a thousand a day* without ever having had a chance to receive the gospel.

The Force. For four millions of people in this country, for the most part nominally Christian, we have a force of some 7,750 men, or one man to each 516 of our part of the population. For the hundred million non-Christians abroad, we have at present 280 ordained and 81 unordained workers, making in all 361 men, clerical and lay, or one to 277,000—giving, on an average, to each of our male missionaries a population considerably greater than that of Wyoming and Nevada, with Alaska twice over, all combined, or more than the population of the city of Washington, or of Milwaukee, or of New Orleans. If our field at home were manned in the same ratio, as our field abroad, we should have but *fourteen Presbyterian ministers for the entire community of our Presbyterian church in the United States of America.*

*See chart of the Field, Force, Funds, page 208.

THE FUNDS. For our own congregational expenses last year we spent a little more than thirteen and a quarter millions of dollars. For Home Missions in its varied aspects—after deducting that proportion of contributions for Education, College Aid and Ministerial Relief which is fairly chargeable to Foreign Missions—we contributed, as a church, almost four and a half millions, or an aggregate of nearly $18,000,000, for the work of our church in this country. At the same time for our Foreign Mission work, for the evangelization of one hundred million non-Christians, there was contributed by living donors, adding one-twentieth of all that was contributed for



the above mentioned Boards, (to the amount given through the Board of Foreign Missions) less than one million dollars, or to be exact, $973,633.

Of the eight Boards of our church (with the modification mentioned) *seven are in fact Home Missions*, in one aspect or another. Whether the money goes to establish a Sunday School on the far frontier and to supply it with literature through the Board of Publication and Sabbath School work, or after a few years to develop that Sunday School into a church organization through the Board of Home Missions, or to put a roof over that church through the

Board of Church Erection, or through the Board of Education to prepare a pastor to minister to that church, all this is part of one proposition—our national problem of Home Missions, in its several aspects. Moreover, the Board of Foreign Missions is doing all of these lines of work and carrying on a world-wide medical service besides. With 63,404 children, many of them non-Christian, in its Sabbath Schools; 10 printing establishments turning out last year 171,277 pages of literature in 25 different languages, with its hundreds of church buildings erected largely by the contributions of the native Christians, its 1,001 schools and colleges with 32,430 scholars and preparing 232 native Christian young men for the ministry, its 112 hospitals and dispensaries caring for 445,683 patients, and its 443 churches, with 62,622 members, adding 9,863 converts within a single year—is not the Board of Foreign Missions—indeed a Board of Boards?

The factors,* then, in the equation of the church's obligation may be summed up as in diagram on preceding page.

While thus seeking to get a true perspective of the problem in its entirety and with a view to its relative claims, on no account should either of these great interests be pressed at the expense of the other. Both must be provided for on a stable and adequate basis such as becomes possible only as this simple, two-fold distinction comes to be clearly recognized. Instead of appealing for a collection for eight or more competing claims, would it not be far better for the work as a whole and for every phase of it, to secure an individual subscription, payable weekly as a part of worship for each of these two great causes—the Parish Abroad and the Parish at Home, the latter being divided upon a ratio designated by the Session, if not by the subscribers? Where this is done it is found that *every one of the Boards receives more*, both pulpit and pew are relieved of begging appeals and the way is opened for a more effective process of education concerning the entire work of the church.

OUR POLICY

We are assured that at last the time has come when the problem which we have so long been working at is to be worked out. And, in order to make any such advance as is contemplated, is it not necessary to *get back* to the first principles upon which, alone, any real Forward Movement can be permanently effected? The church must re-read upon her knees the terms of her charter and make sure of being in line with the will of her Lord. Such a search will surely reveal principles such as these that constitute our church policy:

1. It is the mission of the whole church to give the gospel to the whole world.

* These figures are for 1905-06.

2. This entire church being a Missionary society each member of the body is under covenant to help fulfil the will of the head; to give the gospel to every creature.

3. Every Christian is commanded to "go," if not in person, then potentially having a share by gift and prayer in supporting a Parish Abroad, as well as the Parish at Home.

4. Our giving should be an act of worship (Prov. 3: 9), cheerful (II Cor. 9: 7), and according to the rule of three (I Cor. 16: 2).

Individually, systematically, proportionately:—"Let every one of you lay by him in store on the first day of the week as God hath prospered him."

Objection has been raised, and rightly, to the microscopic application of the specific principle. Undoubtedly there is a more excellent way than to attach contributions to the support of particular persons—whether native or American. But it is a perfectly reasonable demand that our men are making for some point of contact with the great world field. He who has numberless points of contact by constant correspondence with all parts of that field, may be in a position to grasp the world-wide generalization. But most men are in no such position and to the average busy man of business, "Foreign Missions" is but a vague abstraction, which must be reduced to the terms of a concrete proposition in order to make it intelligible. He demands a point of contact. And this is just what the plan of the Parish Abroad supplies. Eliminating what is accidental, but preserving every essential element of advantage in the various specific object plans hitherto in vogue, this policy at once distributes responsibility to each church and to every member and at the same time meets the demand for a point of contact, with specific as well as general information.

By "the Parish Abroad" is meant so much either of the work in its entirety or of a particular station in all its variety, as the voluntary, systematic subscription of individual members of a church for that purpose may aggregate. Whatever the amount may be, to begin with, the church is put into communication with its Parish Abroad through a missionary who serves as the Living Link. The point of contact thus established is to serve as a point of departure from which interest, as it becomes intelligent, should extend over the whole world-wide field. The principles involved are these:—

1. It is of the nature of knowledge to grow from the known to the unknown.

2. In order to growth there must needs be a root or point of contact in the plane of personal experience.

3. Given such a point of contact, fed adequately with information, knowledge will grow extensively in direct ratio as it increases intensively.

Now the outcome necessarily depends upon the establishing and maintaining of a Living Chain of communication between the Parish

at Home and its Parish Abroad. Such a chain should consist of at least three Living Links, viz.:—

1. The missionary who, at the farther end, serves as the Living Link with the Parish Abroad.

2. The "Missionaryite" at this end who serves as the Living Link with the Parish at Home. (which link may be multiplied many fold); and

3. The Board of Foreign Missions, serving as the middle link between the two, seeing to it that the communication is satisfactorily maintained, performing the function that the Clearing House does to the banks or the Central Exchange to the telephone system.

Not only in respect to correspondence, but also as to prayer, may this arrangement of the Living Chain between the Parish at Home and the Parish Abroad be applied. To have for each station, the backing of a growing company of missionary intercessors, this is the very consummation of the Living Chain, connecting all the work and the workers by golden chains to the throne of God!

Where this policy has been put into operation, not only has there been a substantial increase in the amount of money raised for the work both at home and abroad, but likewise an increase of intelligent interest and of reflex effect upon the spiritual life of the church which thus realizes itself to be a force for the evangelization of a world-field.

It is for us to follow the Master's method in breaking the Bread of Life to this multitude. According to Mark's account of the miracle of the feeding of the five thousand, "He commanded that all should sit down by companies. And they sat down *by hundreds and by fifties.*" The field, fifty rows of a hundred; the force, a missionary church of twelve members—every member a man!—and a little lad who counted for at least half a man's part. Our field: A million rows of a hundred; our force, about a million members; our funds, about a million dollars. And what is required is a five-fold increase of funds which would make possible a five-fold increase of force, which would make possible the evangelization of our field at no very distant day. In order to carry out our policy, it is necessary that we get into closer personal touch with "the Light of the world," that we get down to the fundamental principles which constitute the divine basis of the missionary enterprise, that we get a sense of proportion as to our responsibility at Home and Abroad, that we get this responsibility distributed, so we get, individually, into intelligent touch each with his own part of this great undertaking.

XXXIV

MISSIONARY METHODS FOR MEN IN THE LOCAL CHURCH

BY REV. WM. S. MARQUIS, D.D.

We rejoice to believe that men have a special work to preform in the Church of Christ. It was a *man* whom God called out of Ur and promised to make a blessing to all the families of earth; it was a *man* who set up the first family altar in Canaan; it was a *man* who led Israel out of Egypt and received the Law on Sinai; *men* were consecrated as priests of the most High God, and given charge of the Tabernacle; Jesus called twelve *men* to be His Apostles and gave them the command, "Go *ye* into all the world and preach the gospel to every creature."

Woman has her place and work in the church. She has filled it with wondrous love and devotion. She has even gone beyond her duty, and done much that we men should have done. But with all respect to her zeal and ability, there are some things which women cannot do in the church, and which the men must do, or they will forever go undone. If we are to have the deep vibrant soul-stirring bass notes in the worship of God's house, the men must put them there. This is no little matter. Drop these notes out of your music and you have destroyed its harmony and lost much of its power. What will your great pipe organ amount to without those deep pedal tones which makes the windows and walls thrill! What a pitiful thing it would be to try to render adequately Luther's Battle Hymn of the Reformation, "Ein feste burg ist unser Gott," or Handel's Hallelujah Chorus, without men's voices! This is one thing that ails the church,—she is robbed of much of her power because men's voices are not heard in compelling volume in her worship.

Again, Men only can bear a *man's testimony to the gospel of Christ.* Men and women have the same religious natures and needs; but they do life's work in different spheres. One in the home and social circle, the other in business and public life. Therefore they have distinct experiences of the worth of the gospel, and distinct testimonies to bear. The world is watching every man in the church to see of what real practical value the gospel and the church are to him.

A wife can carry a man's subscription up to church but she cannot carry his testimony. A pastor cannot speak to the world for all the men of his church. Plenty of men class us preachers

with the women; think we live in woman's sphere rather than man's, laugh at us as "sissy" fellows who do not know anything about the battle of the street. An old Scotchman said, "Six days the preacher was invisible and the seventh he was incomprehensible." Another said of his preacher,—"He can dive deeper, stay down longer, and come up dryer than any man I ever saw." Of course these are cruel slanders; but they show how impossible it is for the pastor to serve as a proxy for all the men of his congregation. They must be there to bear their own testimony to Jesus Christ.

Then only *men can contribute man's inherited and developed business ability to the church.* Women have recently made great gains in the business world; but without doubt men are yet supreme. The law recognizes them. They have their hands on the capital and machinery of business. If this tremendous power is to be laid at Christ's feet,—if the church is to have the best business methods in local affairs and in her evangelistic enterprises,—the men must consecrate their business ability. Why is it that so many strong churches have such weak credit? Why is it that with marvelous organization, and such miracles of achievement in the business world, the church clings to antiquated methods and moves so slowly? It is because business men in the church will not devote their ability to her problems.

One thing more only men can do, and that is *exercise the ecclesiastical and civic power entrusted unto them.* Law and custom combine to shut woman out of both ecclesiastical and civic offices. They are bestowed on men; therefore to men alone belongs the responsibility. While men claim for themselves the office of the ministry, the eldership, the trusteeship, the deaconate, they are responsible for the discharge of the duties. While they hold the ballot in civic life, they are responsible for making the church and religion of Christ contribute to the civic welfare. When the Christian manhood of the church crystalizes its convictions at the ballot box we shall see some reforms realized, which the women with all their zeal and sacrifice can never accomplish.

We see therefore that men have indeed, a specific work in the church which the women cannot do. The practical question which confronts this convention is:—How can this manhood force be marshaled and swung into line for Foreign Missions?

Do I need to prove that it has not been in line? Not a few men have been loyal to Christ's command;—but the manhood of the church has not been in line. Of 889 laborers in the foreign field, sent out by our church, 516 are women and 373 are men. During the last four years there has been an average of 661 churches in our denomination which gave nothing to foreign missions except through the women's societies. 202 more gave nothing except through the Sunday School and Young People's Societies. We cannot say exactly what proportion of our annual offering to missions comes from

the men and what from the women; but the carefully kept statistics of my own church show that for a period of five years, the women constituted 54 per cent of the recorded givers, and they gave 63 per cent of the total amount.

What would be thought of the men of this nation if they permitted the women to out number them in the support of the flag in the Philippines, and then asked the women at home to supply the bulk of the funds to maintain them in the field? Do you wonder so many men of the world brand Christianity as a "Woman's superstition?" Do you wonder that they deride Foreign Missions as visionary, when so few of the business men of the church manifest any vital interest?

Thank God this unique convention is going to help correct this lethargy of the men, and prove to the world Foreign Missions is not a Women's and Children's Crusade.

When we come to the practical question,—How shall we set the men of the church at work for missions?—it is evident we are face to face with a crucial question. We must find methods that are:

1. Scriptural in principle.
2. Universal of application.
3. Practical in a business sense.
4. Permanent and not ephemeral .
5. Harmonious to Presbyterian polity.

These conditions at once cut out a number of popular methods for getting the men to do something for missions.

1. They cut out the *Gastronomic Method.* The oyster and chicken pie bait. Men have worked hard in this line. They have enjoyed it, but it is a failure as a men's method, for the women serve the feasts and take the profits. It is not scriptural, and after all the men cannot eat enough to support the cause.

2. These conditions also cut out the long-used, over-worked, gray-headed and utterly inadequate *Annual Collection Method.* Let it be honorably retired and sent into "inocuous desuetude."

3. They also set aside the *Galvanic Battery Method*—or the method of quickening missionary interest and giving by the *special appeals* of missionary experts. It is not altogether illegitimate. It may be used now and then as we send for specialists in desperate cases. Oliver Wendell Holmes once received a letter which read thus: "Dear Doc: I have a pashunt whos physical sines shozes his wind-pipe is ulcerated off and I fear his lungs have dropped into his stummick. I haf give him everything without effeck. His Father is honorable, wealthy and influential. He is an active member of the M. E. Church, and God noes I don't want to loze him what shall I do?" Now God knows we do not want to lose the men and the money we have been receiving through such methods for foreign missions; but we must confess that they are not the best, the most spiritual, the most adequate. *What then shall we do?*

1. The first step is to get the men who officer the church imbued with the spirit of Foreign Missions. Pastors, elders, trustees, deacons, should personally and officially assume the obligation laid upon them in the Great Commission. How can we expect to enlist the men of the congregation if the officers—the leaders—do not feel the grip of this command upon their consciences?

A *Foreign Missionary Session* is especially necessary to a Foreign Missionary Church. Pastors come and go, but the session remains, therefore it is the foreign missionary session that is needed;—a session that recognizes the world's evangelization as the supreme work of the church;—a session which feels a solemn obligation resting upon it to see that the whole church is enlightened and enlisted in this mission campaign. A man who disbelieves in Foreign Missions is disqualified for the eldership. A prominent Chicago merchant, Mr. E. H. Pitkin, in writing to one of our Secretaries says: "I am interested in giving money to foreign missions, first, because in so doing I am obeying the last command of the Lord Jesus Christ,—'Go ye forth into all the world and preach the gospel to every creature,' and I believe that no Christian man has the right to say that he does not believe in, and is not interested in Foreign Missions, as I consider that disloyalty to the Master." That is the kind of stuff elders should be made of.

2. The second step in enlisting the men, is for the church in congregational meeting to adopt Christ's command as the *Missionary Platform.* Then every new member joins it as a missionary organization. It is the duty of the pastor and session to lead the way and educate the congregation up to this step. Though I believe the majority of our congregations are ready to take it. In one of the best missionary churches in our denomination the session adopted the following platform:

1. This entire church is a missionary society the object of which is to aid in the evangelization of the world, and every member of this church is a member for life of said society and bound to do all in his power for the accomplishment of this object.

2. Each member of the body being under covenant to help carry out the will of the Head is privileged to have an intelligent, prayerful and practical part in fulfilling the Great Commission to go and give the gospel to every creature, if not in person, then potentially by gift and prayer, contributing not only for the support of the Parish at Home, but likewise for the Parish at Large and Abroad, according to the Rule of Three in 1 Cor. 14: 2 viz.:

Let every one of you—(Individually)

Lay by him in store on the first day of the week—(Systematically)

As God hath prospered him—(Proportionately).

The mere proposal of such a missionary platform would kindle discussion and open the eyes of many Christian men to their personal duty. What Christian dare refuse to vote for such a platform?

Who dare vote for it and then be indifferent to the cause of missions?

3. The third step is *Organization* to carry out this platform.

A very simple plan is the formation of a *General Missionary Committee*, made up of one representative from each department of the church,—Session, Trustee, Sunday School, Woman's Missionary Society, Young People's Society, Brotherhood. This committee plans, stimulates and guides the missionary labors of the church,—Home as well as Foreign. It is easily adapted to any church; unifies the work and prevents the friction liable to arise between independent societies in the same church.

The Central Church of New York City has labored under this plan of organization for twelve years, until it has become one of the foremost missionary churches in the country, supporting a Home Mission Parish in Kentucky, and a Foreign Mission Parish at Hwai Yuen, China.

Some have advocated the formation of Men's Missionary Societies just like the Women's Societies. But the organization of the Brotherhoods now going on makes this unnecessary. We believe the new organization will be able to do more for Foreign Missions than a distinctively Men's Missionary Society. It will gather in more men. All that is necessary is for the Brotherhood or Men's Club to keep the missionary platform of the church continually in view,—that Foreign Missions is a "Man's job" which it is a sin and shame to leave to the women. Let there be a Missionary Committee in the Brotherhood; let this subject have its place in the meetings; let the influence of the organization be given to the pastor and session in the effort to maintain missionary interest and support; let the Missionary Committee circulate among the men the literature of the Board. The Bulletins mailed regularly with a personal note from the committee of the Brotherhood to every man in the church will do more to feed missionary intelligence, correct false notions and banish indifference than anything that can be done. Men cannot resist the logic and appeal of such facts. The Woodlawn Park Church, Chicago, organized a Men's League some ten years ago. It has ten committees which report at the monthly meeting. The Benevolent Committee has charge of missionary matters. It carries on systematic education through the mid-week prayer-meeting and the pulpit on Sunday. It is made up of representatives of the Session and the Men's League and the pastor has always been a member of it. Before this committee was appointed the gifts of the congregation to Foreign Missions had fallen below $250 and from all the organizations of the church the total never exceeded $450. Since the work of the committee became effective the amounts for the last two years have been in the neighborhood of $800 from the congregation, and the total $1,200. "With us the men have never been reproached with lagging behind the women in the con-

gregation." This experience can be repeated in any church, weak or strong, which will organize and work along the same lines.

4. Experience shows that if you want to get men interested in giving you must lay a *definite work before them and put it on a business like basis.* Give them opportunity to support a "Living Link," or to take a block of stock in a Parish Abroad, and then lay a subscription paper before them and see what a change it will make. My own church was giving some $300 aside from what the ladies gave, up to 1902. Then we were permitted to adopt as our missionary, Rev. Graham Lee of Pyeng Yang, who went out of our own church. We asked the congregation for $800 and sent out subscription blanks through the audience. When they were counted up we found we had more than the $800 needed. We have had a committee of one from the session in charge of this business ever since. He secures new subscriptions and makes collections. Now we propose to organize a General Missionary Committee such as I have described. Sunday January 27 was our missionary day. The evening service was in charge of the Men's Club and the result was that our pledge to the Board for this year was raised to $1,000.

A subscription for a definite work appeals to men. It is the way they take stock in business enterprises. The last Missionary Review tells us how Hon. R. W. Perks, a Member of Parliament, having his attention called to missions as an investment, sent for the reports of the church missionary society twenty years ago and compared its figures with the report of last year. He was astounded at the progress revealed and sent his check for five hundred pounds instead of the ten pounds he had been accustomed to give. Men must face this work as a business proposition,—the King's business; then they will give. The most encouraging signs of the times for this cause are the Laymen's Missionary Movement inaugurated in New York this fall, with such men as ex-mayor Seth Low at its head, and this Men's Convention.

They are going to quench the ignorant sneer that this foreign mission business is a Women's and Children's Crusade. They are going to deliver the men of the church from a very unhappy comparison with the women by leading them up to the full expression of their love for Christ, and for the perishing millions. The hour has come for organization of every church on the Missionary Platform which Christ has given us, and the apportionment to every church of a definite measure of the responsibility for the evangelization of the world. What could this convention do that would be more practical than to inaugurate a church-wide campaign having for its object the lifting of every church great and small up to this missionary ideal:

1. A Foreign Missionary Session acknowledging its obligation to carry out God's Command.

2. The adoption by congregation of the Great Commission as the Missionary Platform of the church.

3. A general Missionary Committee in every church to educate stimulate, and carry out this platform.

4. A definite measure of responsibility for a definite Parish Abroad, or for a definite sum for the general fund of the Board.

5. A systematic canvass annually for subscriptions to this great work.

It is the work of the men to educate the church up to this ideal, for men constitute the Board of Foreign Missions, men hold the offices of Synodical and Presbyterial Foreign Mission Chairmen, men fill the offices of pastor, elders and deacons, and men have their hands upon the wealth of the nation. Therefore with them rests the responsibility of educating the church up to this ideal.

"To-morrow's a myth,
Get busy forthwith.
To-day is a fact,
Act, man, act."

The Missionary Congress

"And the Apostles and the Elders were gathered together to consider this matter."

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Devotional: Prof. Charles Herron, D.D.
Benediction: Rev. Charles A. Highfield

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XXXV

THE HOLY SPIRIT AND FOREIGN MISSIONS

BY PROF. CHARLES HERRON, D.D.

Acts 1: 6-8; 8: 1-5; 16: 6-12.

In the book which has been called the Acts of the Apostles, but of which in the opening verse the author speaks in a way which would entitle us to call it the continued acts of the risen and ascended Jesus working through His church, we have a picture of the early church as it set itself to the conquest of the world for Christ. Eusebius has been called "Our Father of Church History," but this title might rather be given to Luke, the author of this book. Here we have not only an inspired account of the early years of the Christian Church, but also a history which was made under the direct guidance and control of the Holy Spirit. From beginning to end the Holy Spirit is placed in the foreground,—as poured out upon the church to endue it with power,—as accompanying the preached word to convict men of sin and lead them to faith in Jesus Christ,—as filling the apostles with all boldness and fidelity, enabling them to stand without flinching before magistrates for Christ's sake,—as giving to men that new life, that personal experience of Divine grace, out of which the very witness to Christ's redeeming power might spring,—as laying upon them a compulsion to speak the things which they had seen and heard,—as so controling the very persecution which arose as to scatter the disciples and bring about the wider preaching of the word,—as abundantly vouchsafed to those who heard the word in these ever widening circles and making it manifest that God's plan was for their redemption,—as guiding the church in the choice of missionaries, sending them forth, opening doors of opportunity, leading to strategic points, and thus at the end sending the gospel to the very heart of the ancient world. At the close of this book we see the church confronting that mighty mass of heathenism, with a profound sense of its responsibility and its loins girded for service.

The whole book, I say, was not only written under the guidance of the Holy Spirit, but the history which was to be written was made under the oversight, guidance and control of that same Spirit. Would that the church had ever continued to see, as the early church did for years, that this was to be the great business of the church,—that her mission was to carry Christ to the world as the power of God unto salvation,—that this was to be no side issue but her central

work,—that it was to be the work, not of a few as representatives, but of the entire church,—that every man was to be a missionary. The story then that could have been written of the church's progress through the centuries would have been a far different one, and our ascended Lord would not have been kept waiting so long for the heathen to be given to Him for His inheritance and the uttermost parts of the earth for His possession. Then would the petty strifes and jealousies, the unseemly wranglings and contentions for pre-eminence, the bitter conflicts over forms of words, the things which have so marred the record, not have had to be written.

I turn to the book of Acts to seize but a few outstanding features of the Holy Spirit's guidance and control in this great work of missions. And first of all, *it was the Holy Spirit who gave to the church to understand its larger mission and responsibility.* True, it was the Master Himself who told His followers that they were to be witnesses of Him, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. But it was the Holy Spirit who made them understand the meaning of that command and who thrust them out into the work. Intent as they were upon preaching the word at Jerusalem, great and urgent as was the opportunity which was there presented, it was the Holy Spirit's overruling of the very persecution which arose to scatter them abroad throughout the regions of Judea and Samaria, (save the apostles who tarried at Jerusalem), and who sent them everywhere preaching the Word. It was the Spirit who filled them with an earnestness to seize every opportunity to testify to their crucified, risen and ascended Lord, which not alone made the story of the cross and resurrection familiar, but set forth its inner significance as a living message to the inhabitants of many villages of Samaria. It was the Spirit poured out upon those who heard, which made the disciples see that the gospel was not for themselves alone, but also for those outside the pale of Israel after the flesh. It was an argument which could not be resisted, which made Peter see that the gospel was for the Gentiles, when obeying the vision which was given him at Joppa, he went to Cæsarea and there was taught by the very outpoural of the Spirit upon the gospel preached in the home of Cornelius that God was no respecter of persons, and that no one could forbid water that they who had received the Holy Ghost as well as themselves should be baptized. It was the compulsion of that evident approval of the Holy Spirit which gave Peter's words effectiveness as he told the story at Jerusalem, and not only overcame criticism and made them hold their peace, but also led them to glorify God and to say, "Then hath God also unto the Gentiles granted repentance unto life." It was the evident outpouring of the Spirit upon the labors of those unknown disciples who went through the villages of Samaria preaching the Word until the apostles sent some of their own number to see and confirm the marvelous work of grace, that made it

manifest that it was the Divine will that the preaching of the gospel was not to be confined to representative, ordained messengers,—important as they might be,—but that to each one was committed a like privilege and trust. The argument need not be continued farther. Ere the story of this book closes you see a quickened, aroused, energized church,—a body of believers confronting the great heathen world, intent on carrying to it the tidings of Divine grace through Jesus Christ, and already penetrating here and there with the gospel story. The few hints that are given only bring us where we may see a church alive to its duty, under the inspiring influence of the Holy Ghost.

But turn again to the book, and you will see the *Holy Spirit guiding in the choice of special representatives* who are to go far out into the regions beyond and in a special way become heralds of grace. The stories of Stephen and of Philip show that He who in the days of His flesh called the twelve and sent them forth, who later called the seventy, was still from the right hand of the majesty on high through the Holy Spirit guiding His church to chosen instruments of His grace. The story of the marvelous conversion of Saul of Tarsus and the message given to the questioning Ananias at Damascus make it manifest what God's purpose was. "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." At Jerusalem the church was later taught through Barnabas that same lesson concerning Saul; and they, learning of how he had preached boldly at Damascus in the name of Jesus, and hearing him speak boldly and with great power in that same name, sent him forth with their approval.

But the culmination of it all became manifest in the church at Antioch, which was blessed with prophets and teachers of renown, when the Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." It was to be, as it were, a new departure in missionary activity—not that the home land and the adjacent regions had been completely evangelized, but that to a still wider circle the gospel was now to be preached,—that the church, having come to a condition of greater ability, was now to attempt greater things for her asended Lord; and that chosen men prepared by the manifest providence of God for a special work were now to be distinctly set apart for it. That was a solemn scene in the church at Antioch, a scene big with promise for the heathen world, a scene which should have found far more ready initiation throughout the centuries in the Christian church, when, having fasted and prayed and laid their hands upon them, they sent them away. Strikingly significant is the very next statement—as in one breath the story says, "They sent them away," and then, "So they, being sent forth by the Holy Ghost, departed unto Seleucia." The story makes it manifest,—that however it may be the duty of praying

fathers and mothers to consecrate from infancy their children, not only to the preaching of the word but also to the carrying of it (if God will) to the uttermost parts of the earth; however the church may through her varied activities seek out faithful men to whom it may commit the word and on whom it may lay holy hands of ordination, yet above all it is the work of the Holy Spirit to quicken in the hearts of men an intense desire to preach the word where it has not yet been heard, and to guide the church in setting them apart for that especial work. Would we but put ourselves more implicity in His hands for service where He wills, would we but be more open and responsible to His calls within our hearts,—would we but be more intent to learn His will from the very providences by which He has surrounded us, the gifts He has conferred upon us, the capabilities with which He has endowed us,—we should doubtless see a vastly increased number saying, "Here am I, send me," and we should not see men remaining unsent.

I have time to touch on but one more feature of my theme. Turn to the book and you will find that it was the Holy Spirit who guided to fields of service. There is, of course, the striking incident of Philip, who from an exceedingly interesting work of grace in Samaria, was bidden, "Arise and go toward the south unto the way that goeth down from Jerusalem to Gaza which is desert." A strange command it would seem to a man being so abundantly blessed in his work. But he obeyed, and the Ethiopian Eunuch has the word opened to him and carried its gracious message of healing to his distant home. It was under the direct guidance of the Spirit that Peter was sent to Cæsarea. But in the experience of no early missionary does that guidance and control of the Holy Spirit as to the place where He would have the gospel preached, appear more clearly than in that of Paul. "They being sent forth by the Holy Ghost, departed unto Seleucia." Into the very heart of Asia Minor they penetrated under the guidance of that same Holy Ghost, the very blessings outpoured by Him evidencing that they were in the line of the fulfilment of His will. More striking yet, if possible, is the narrative which tells how on a later missionary journey, having gone through out Phrygia and the region of Galatia, and being forbidden of the Holy Ghost to preach the Word in Asia,—after they were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not. Then passing by Mysia they came to Troas, and to Paul at night appeared that beseeching vision which enabled him and his companions to assuredly gather that the Lord was calling them to preach the gospel in Macedonia. Read also that striking series of providences by which, not in the way of his own planning, but yet in a way of Divine ordering, the apostle was taken to Rome, and there at the very center of manifold life and activity of the ancient world, Paul had the opportunity of so preaching the gospel that the story became familiar in Cæsar's household and by the soldiers

sent to distant provinces would be carried far and wide. One cannot read the story of this remarkable series of the providential overrulings of the Holy Spirit, without feeling that a great campaign was being marked out, that the heralds of the cross were being led to strategic centers, that the gospel was being planted where it would become most widely influential, that from those centers of activity might go out, humbler heralds perchance, but at least devoted messengers upon whose labors would rest such a benediction of the Spirit as to make the gospel a pervasive influence ere many years had rolled away.

Time forbids us to further pursue our study. The history of the church, when she has been intent upon fulfilling the last command of her ascended Lord, shows repeated illustrations of these great principles of missions which emerge in this inspired history of her early founding. Not to go further afield, the history of our own portion of the church universal gives an able exemplification of it. One cannot read the enactments of early Synods and Assemblies, without seeing how the church was being stirred to grasp this conception of her mission as her supreme duty. It was at the first session of the Synod of Pittsburg, in what was then a small city at the head waters of the Ohio, that that body adopted a missionary organization under a constitution, the first article of which reads as follows: "The Synod of Pittsburg shall be styled the Western Missionary Society." That same Synod in 1829 expressed the hope that at no distant period our church would be in fact what she was intended to be in the conception and design of the venerable framers of her constitution, "One great Missionary Association." It was in 1831 that Dr. John H. Rice brought before our Assembly an overture in which it was set forth that "the Presbyterian church in the United States is a missionary society, the object of which is to aid in the conversion of the world, and that every member of the church is a member for life of said society and bound in maintenance of his Christian character, to do all in his power for the accomplishment of this object." Although the explicit object of this overture was not successful, owing to a desire of some to continue to coöperate with an undenominational society, yet a conference was ordered on measures to be adopted for enlisting the energies of the Presbyterian church more extensively in the cause of missions to the heathen. In that same year was organized the Western Foreign Missionary Society, out of which later grew our church board, whose objects were to aid in fulfilling the last great command of the glorified Redeemer, by conveying the gospel to whatever parts of the heathen and anti-Christian world the providence of God may enable this society to extend its evangelical exertions. And at last in 1839 the Assembly declared, "That the Presbyterian church in these United States, is by its very nature and condition a missionary society, acting under the charter, by the authority, and in obedience to the

command of the only Head, the Lawgiver and King in Zion, the Lord Jesus Christ."

One cannot read the record of those early days without being impressed by the whole hearted consecration of the leaders of the church, and by the devotion with which they were sustained by the membership of the church at large.

Those were not days of easy access to the heathen world. Few doors were open. Long and dangerous were the voyages. Many were the obstacles to be overcome and great the hardships to be endured. But the church responded with her sons and daughters, and with gifts which now may seem small, but were then made out of great sacrifice. How can we read the plans of those days without being convinced that the men at the head of the great undertaking were men who had understanding of the times, men fitted to grapple with great problems, men who took the statesman's view of the world-wide work, and were ready to seize on any strategic opportunity. Read, if you will, how they followed to Africa those who had been liberated from slavery and returned to the land of their fathers. See how, pushing along the coast, they sought to gain a foothold at strategic points, ever looking inland for enlarged opportunity. Take the story of our earliest missionaries to India, sent at the very outstart into the far inland region of the Punjab, where they might not only be in the midst of a teeming population, but be ready to push into the mountain fastnesses and beyond when the door of opportunity should open. See them taking possession of the straits south of Siam, preparing their men for entrance to China when that sealed empire should be opened for entrance. See them alert for the first opportunity to get into Japan. But I need not try to tell the story farther. There is enough in it not only to stir our hearts with admiration for the fathers,—ay, and the mothers too,—and to fire our own blood with desire to be fit to wear their mantle, but also to convince us that they were moved and led by the Spirit of God. Not otherwise can we explain their large hearted planning and devotion.

Once again the gales of the Spirit are sweeping through the church, moving the hearts of men and bringing them face to face with a great responsibility and a great opportunity. With a marvelous spontaneity and unanimity of movement this great gathering of men has come together in what a half-century ago was missionary territory, the first assemblage of its kind in historic Christendom, a gathering largely of laity, not as organized representatives of the churches but as individual members thereof, to consider the imminent duty in foreign missions. The moment is fraught with profoundly significant issues. We stand face to face with our duty as it has never been presented to us before. Shall we go forward with Carey's motto, "Attempt great things for God, expect great things from God?" Is it to be this afternoon, standing on the supreme

eminence of this convention, more than the mere adoption of resolutions, stirring as they may be? Or rather shall it be the vision kindling, the intellect catching a new outlook, the heart warming with a new devotion, the will being afresh consecrated to a larger undertaking, and then our going forth, not with a mere series of adopted resolutions, but with resolution to do a definite thing for Christ? To map out the field, to decide on our own responsibility, to give ourselves to the imperative duty of the hour. The Holy Spirit has led us to this hour for this very thing. May He lead us to a new measure of giving, of service, of going, to carry Christ to a waiting world.

XXXVI

RECOMMENDATIONS ADOPTED

On the first evening of the convention, shortly after the body was called to order, the convention created a committee of thirty picked men, half of them laymen, to consider the facts brought before the convention, relative to the distinct Foreign Missionary responsibility of the Presbyterian church for the unevangelized heathen world. This committee was to bring before the Congress on Thursday afternoon certain recommendations pertaining to the above, which that body might discuss, deliberate over and pass judgment upon. The proceedings of the Congress are found in the next chapter, but the Recommendations as finally adopted by the Congress are here presented:

The following Recommendations were made by the Inter-Synodical Foreign Missionary Convention for Men, Omaha, Neb., Feb. 21, 1907:—

We, men of the Presbyterian church, in the United States of America, gathered in Inter-Synodical Convention of more than one thousand delegates, profoundly impressed with the goodness of God in the gift of Jesus Christ to be the Savior of the world, filled with wonder over the triumphs of the gospel in non-Christian lands during the last one hundred years, touched by the appeals which come to us for the light of life from lands without Christ, and conscious of the solemn responsibilities laid upon us by the rich blessings of God, temporal and spiritual, which we enjoy, do hereby adopt the following as the deliberate expression of our privilege and duty in the extension of the kingdom of our Lord:

I. It is the judgment of this convention for men that the number of human beings in non-Christian lands, for which the Presbyterian church, of the United States of America, is directly responsible in the work of evangelization in this generation, is approximately 100,000,000 souls, being distributed as follows: Mexico, 2,500,000; Central America, 500,000; South America, 10,000,000; Japan, 4,000,000; Korea, 6,000,000; China, 40,000,000: Siam and Laos, 5,000,000; India, 18,000,000; Persia, 5,000,000; Turkey, 2,000,000; Africa, 5,000,000; Philippines, 2,000,000.

II. It is the judgment of this convention that the force of Presbyterian Foreign Missionaries, Native Pastors, Bible Women and Teachers, ought to be increased in the immediate future until it reaches the number of one American foreign missionary and five trained native workers (or their equivalent) for each 25,000 un-

evangelized people now in non-Christian lands, providentially allotted to the Presbyterian church, for evangelization. This would mean for the Presbyterian church, United States of America, 4,000 American Missionaries, or about five times as many as we now have.

III. It is the judgment of this convention for men that it will cost not less than $6,000,000 a year to fully meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the Foreign Missionary offerings of our church up to this mark.

IV. In the judgment of this convention it will be necessary, in order to raise the funds required for the discharge of our missionary obligations, for every church to adopt a missionary policy embodying the following principles and methods:

OUR MISSIONARY POLICY

1. It is the mission of the whole church to give the gospel to the whole world.

2. This entire church being a missionary society, each member of the body is under covenant to help fulfill the will of the Head,—to give the gospel to every creature.

3. Every Christian is commanded to "go." If not in person, then potentially, having a share by gift and prayer, in supporting a parish abroad, as well as the parish at home.

4. Our giving should be an act of worship (Proverbs 3:9); cheerful (2 Cor. 9:7); and according to the rule of three (1 Cor. 16:2). Individually, systematically and proportionately. "Let every one of you lay by him in store on the first day of the week as God hath prospered him."

OUR MISSIONARY METHODS

1. Let Synods and Presbyteries, through their foreign missionary committees, labor to have their church adopt this missionary policy.

2. Let the Board of Foreign Missions, in consultation with the Synodical Foreign Missionary Chairmen, and such laymen as the board may select, annually lay before the General Assembly a statement of the amount needed for the ensuing year and a suggested apportionment of said amount among the various synods and presbyteries, not as an assessment, but as a definite share of the responsibility.

3. Let every church prayerfully assume its share of this responsibility, which may be represented by a sum of money which adequately represents the church's financial ability; or by "A Parish Abroad," which represents as much money as the church can contribute to this work; or by the salary of one or more foreign missionaries.

4. Let the subscription method be set in operation by the Session of the church, by which every member shall be reached and

given opportunity to express his love for souls and loyalty to Christ by a weekly, monthly, quarterly or annual offering to this cause.

V. While we recognize that the ability of churches and individuals varies, it is the judgment of this convention that each of our churches should strive to attain an average of five dollars a member for Foreign Missions (10 cents a week), and we hereby urge the foreign committees of our synods and presbyteries and sessions to seek to secure that result and pledge our own best efforts to raise that average in our own churches.

VI. Recognizing that the successful accomplishment of this project involves not only the expenditure of wealth, but also of lives, we set ourselves to pray that the Holy Spirit of God may choose to send consecrated men and women into this work of foreign missions in sufficient numbers to secure the evangelization of the world in this generation.

XXXVII

IN THE MISSION CONGRESS

THURSDAY AFTERNOON, FEBRUARY 21, 1907.

Rev. W. S. Marquis, D.D., chairman of the Inter-Synodical Committee appointed by the convention to prepare recommendations on the distinct Foreign Missionary responsibility of the Presbyterian church, submitted the recommendations of the Committee. (See page 228 for Recommendations.)

On motion the recommendations of the committee were taken up seriatim.

It was moved to adopt Recommendation No. I. The Recommendation is as follows:

"It is the judgment of this convention for men that the number of human beings in non-Christian lands, for which the Presbyterian church of the United States of America is directly responsible in the work of evangelization in this generation, is approximately 100,000,000 souls, being distributed as follows:

Mexico	2,500,000	Siam, Laos	5,000,000
Central America	500,000	India	18,000,000
South America	10,000,000	Persia	5,000,000
Japan	4,000,000	Turkey	2,000,000
Korea	6,000,000	Africa	5,000,000
China	40,000,000	Philippines	2,000,000
			100,000,000

Delegate: "By what method did the committee reach these figures?"

Secretary, A. W. Halsey, D.D.: "You will remember the other day that Mr. Speer said that we had gone practically over this, and that we have written to our missions asking them to verify these figures. One of the methods by which this conclusion was arrived at, was by calculating the number of our missionaries on the field, and their number of mission workers,—native and foreign,— and the amount of equipment they have and the number of stations, then approximating how many of the unevangelized within that given area are being reached or could be reached, or belonged to the other stations. Take Persia, for instance, Mr. Jordan could tell you how many are at work in Persia. It has been arrived at by a system of careful work and study, but it is only approximate."

Dr. Wherry of India: "Eighteen million is an exceptionally

conservative estimate in my judgment for India. I think it is more than that, but perhaps as a working basis it is very fair. But there is an element that must be remembered in this; there are 25,000,000 people for whom our church is responsible. However we have a church already established in India which gives us a strength, perhaps, which does not belong to some of the newer missions; and we have several missions which are already established there, which have their own Home and Foreign Missionary Societies to carry on missionary work in India; so I think that 18,000,000 is a very conservative estimate for India. I wish to say just here, that if we are going to reach this vast number of people in India, we must remember that we will have to send there a class of men that will be able to meet the situation. It is not only 18,000,000 of heathen, but there are 18,000,000 of others that have in a degree been instructed by intelligent men, and now draw wages of intelligent men, and who are organized into societies antagonistic to our work, societies which are establishing agencies for the training of their workers in the Mohammedan religion and therefore we must look about us for the class of men to fight in India."

Dr. Laughlin of California: "Let us vote on that recommendation."

Recommendation No. I adopted.

Recommendation No. II was read. Moved and seconded that the Recommendation be adopted. The Recommendation is as follows:

"It is the judgment of this convention that the force of Presbyterian Foreign Missionaries, Native Pastors, Bible Women and Teachers, ought to be increased in the immediate future until it reaches the number of one American foreign missionary and five trained native workers (or their equivalent) for each 25,000 unevangelized people now in non-Christian lands, providentially allotted to the Presbyterian church for evangelization. This would mean for the Presbyterian church, United States of America, 4,000 American Missionaries, or about five times as many as we now have."

Dr. Halsey: "I wonder whether there would be any objection to inserting the word 'non-Christian' instead of the word 'heathen.' It covers the ground and there is a certain stigma attached to the word 'heathen,' and we want, if possible to be very fair and very just. What we are trying to reach is the non-Christian. I do not want to enter into a discussion, but I merely suggest that if we insert the word 'non-Christian' it would sound better."

Delegate: "May I ask whether in that same connection, we could not leave out the word 'Mohammedan' as well as 'heathen.' "

Mr. Best: "I would like to ask whether we should speak of Mexico, South America, etc., as wholly non-Christian?"

Delegate: "I wonder if Mr. Best has ever been in South America?"

Mr. Best: "No, I have not."

Delegate: "I think if he had, the question would be answered."

Dr. George Alexander: "The editor of a paper in Rio De Janeiro said to me, "One of the saddest things about my people is that they are so miserable, when they might be so happy, and the cause of their misery is their lack of religion. They call themselves Catholics, but the heathen are not less Christian."

Mr. Ross: "I move that we substitute the word 'non-Christian' for the words 'heathen and Mohammedan.' "

Dr. Wherry: "I second the motion. We cannot sing the second verse of the missionary hymn in India, because it says, 'Only man is vile. The heathen in his blindness, etc.' "

Moderator: "The motion is that we substitute the word 'non-Christian' instead of the words, 'heathen and Mohammedan.' " Motion carried.

Mr. Fitch of China: "I believe that the number of native men in the missionary field is entirely inadequate, especially for holding and establishing work. There is no better way to evangelize the heathen world than by a liberal use of the natives where they live, and the proportion is entirely inadequate for the best evangelization of the country. This may be proper in an entirely new field where they have to train up helpers from the raw material, but for old fields it is insufficient. "

Dr. Wherry of India: "It was my privilege to be present at a meeting held in India in the interest of Foreign Missions, when I also had the opportunity of reading a small report on the work done in West India. At that time our request was to the Board of Foreign Missions that they send us one man and at least one single lady for at least every 50,000 of the population. When we put that on paper, it seemed to us a proposition that would, in a measure, seem chimerical to the church at home. According to that estimate we would have had to ask for a mission force of 360 missionaries instead of the force of about sixty at the present. In other words it was asking the board to increase our force by some three hundred missionaries. One missionary to about every twenty-five thousand will about meet the average."

Moderator: "The question is called for. All in favor of this recommendation as amended;—the amendment being that instead of the words 'heathen and Mohammedan' we substitute 'non-Christian' make known by the usual sign." Carried.

Moderator: "We have adopted Recommendation No. II. Now I want to say if you will permit me, that we should not rush through this business. We should have a most careful discussion and consideration of the next recommendation.

A reconsideration of the first recommendation was ordered. It was moved to make the same change in Recommendation No. I as in No. II.

Delegate: "It seems to me that this whole matter of phraseology

might be safely re-committed; there are other matters which are much more practically important than spending more time for discussion. I move that the matter of phraseology be re-committed to the parties who have the matter in charge." Motion carried.

Moderator: "We will take up the third Recommendation."

Third Recommendation was read, and is as follows:

"It is the judgment of this Convention for Men that it will cost not less than $6,000,000 a year to fully meet the great responsibility outlined above, and we therefore set ourselves resolutely to the work of bringing the Foreign Missionary offerings of our church up to this mark."

A motion was made to adopt the same.

Delegate: "It seems to me, in connection with this appropriation of six millions that the church is asking in what way they might fulfill their obligations, and some of these churches might be asking how much it would cost to have trained and intelligent workers, and what might be the average cost for the missionary board. Now if we can go back to our fields with some information of this kind, it might be valuable to us."

Dr. S. A. Moffett of Korea: "I am certainly not going to see this or any other convention put this through without realizing what it means, and facing it, and every man who votes for it believing it with all his heart. In one of the addresses made yesterday, someone suggested that it was easy enough to pass resolutions, and so it is, but if this convention simply passes this without realizing what it means, then it counts for nothing. Are we ready as men, each one individually, who votes for this, to give our share of the six million dollars? If we are not, it strikes me that no man has a right to vote on that question in the affirmative. If we are, then each man must go back to his church and say, 'I am going to give my share of the six millions, and I want to do it.' But I should be very sorry indeed, brethren, to see this resolution passed upon and voted for unless we mean it, for we set back the movement if we pass it and do not help to pay it and enforce it, each one individually, and I hope every man who has not reached this conviction and is not willing to give his share of this will vote 'No.' "

Delegate: "Mr. Chairman, there ought to be added to this recommendation, 'We individually pledge ourselves to contribute our full share of this along the line of item four under our missionary policy.' "

Dr. J. C. Miller of Kansas: "I think there was a layman about to make a speech a minute ago, that might fit in pretty well here; and I wish he would make his speech and make mine too."

Mr. Thomas Darnall (The layman referred to): "That might be kind, but maybe when I have said what I am going to say my brother won't agree that it was his speech. I was going to say that while before God I would agree, in the presence of this body,

to do what little I can, I said the ship was leaking. I was thinking of Dr. Bradt's home city, Chicago, with her seven thousand saloons, that could on a conservative estimate put seventy thousand missionaries into the field. Dr. Bradt, if this city of Omaha, with her 250 saloons, would put a conservative estimate of what comes from the traffic every year, you could send 2,500 missionaries to the foreign field. If this country of ours, with her great number of saloons, would put a conservative estimate of what could be done, with the power of God, we could send three million one hundred thousand missionaries to the foreign field. Now, brethren, I for one will agree with whatever power God has given me, to stop the leakage; and in the name of my church I agree to do all I can to help stop it. I protest in the name of my country, whose stars and stripes we see here, I protest in the name of this great missionary body, I protest in the name of the living God, who wrote with His finger on the Table of Stone, 'Thou shalt not kill,' and yet more than 7,000 murders every year are committed by reason of the liquor traffic."

Rev. Perry V. Jenness: "This is the most important section of these recommendations, and I move you, before the vote is taken, that we spend five minutes in prayer, and that the vote be immediately taken after we have thus spent the time before God, every man face to face with his own individual responsibility."

Delegate: "I second the motion that we spend five minutes in prayer and take the vote immediately following, by rising."

The motion with regard to the prayer service with rising vote, carried.

Delegate: "I believe as much I think, as any one, in this work, but the question in my mind, and of a good many churches, is going to be this: How are we going to reach in one campaign this point? —the difference between one million and six. For instance, making a personal reference to my own church, we are trying to do our duty; we have increased our offering some two to three hundred per cent, but how are we going to increase it up to where it will be necessary to meet this? It is easy to talk here, it is easy to vote for six million dollars, but the question, it seems to me, earnestly, ought to be three million instead of six,—going all the way. I believe we have gone practically about it in power and effect."

Delegate: "I have been considering this matter very carefully. I speak for the one church I represent. I think with Mr. Speer, as he said the other day, 'Are we going to vote to raise this money, and if we do vote for it, what are we going to do about it?' I agree with Dr. Moffett, if we vote for these recommendations without a full knowledge and realization of the responsibility, and a definite time as to when we carry them into effect, we more injure the spirit of Christ and the work of Christ as to Christian missions than we do them good. It has been said here that we should do so much in the next period of five years, and so much more in the succeeding

period of five years. Let us give ourselves 10 years to raise this $6,000,000 in the Presbyterian Church,—give ourselves time to reach the mark. We are loitering by the wayside and plucking the flowers by the roadside, and we must press toward the mark for the prize of our high calling, and do the work set for us to do."

Delegate: "Mr. Chairman, I move the insertion of these words in paragraph 3: 'Giving ourselves ten years to accomplish the above result.' "

Moderator: "There is a motion before the house that we give ourselves ten years to accomplish this."

Delegate: "Mr. Chairman, I was going to suggest that if we adopt that amendment we might just as well adjourn for about seven years. (Applause.) We would not do a thing nor any hustling until the last two or three years. I believe if we would reach this mark that we must set ourselves to immediate work and rise to that point just as soon as we can. We have expected God to bear the burden and you and I ought to have been bearing it for the last ten years."

Dr. J. D. Jeffrey of Detroit: "I think there is one thing we are forgetting in the raising of this six million. No one of us is going to give this six million. We act here as if we were going to do something large and brave. I do not know, brethren, if we have any idea of giving about a cent or a cent and a half a day as something large and great; it is something that astonishes me. Is our church so small and so little that we have no faith in our effort that we will come forward to do such a thing as this? It appears to me that we have been accomplishing absolutely nothing, if after all of our teaching and preaching, our people will not come to the front and pay their cent and a half a day in a cause like this. I am glad Dr. Moffett said what he did. But at the same time, when we talk about large things, let us understand that it is simply large by comparison; that it is not really large; that it is rather small; that it is little, brethren, and it is insignificant. I do not think that our Presbyterian church is doing anything large this afternoon. I do not think that. I think everyone of us, if we start forward and vote for this six million dollars, will undertake to secure it. Why, this is not an ordinary convention; it is not made up of ordinary men; it is made up of men who will take their proportion of the burden. The proportion of some of us will be that we will propose to give ten times as much as we have given in days that are gone by. I do not know whether we will reach that; but it seems to me that there is a Lord in the heavens, and that there is a God up there. I would like to say in connection with it, that it is not by word of mouth that this has been planned for the Presbyterian church; but I feel like Elisha, only that Elijah was sweeping away from him, and in this connection God is looking down over me and it is this way with me, 'My Father, My Father, the chariots of Israel and

the horsemen thereof!' I believe you and I my brethren will be able to say, 'Where is the Lord God of Elijah!' and Jordan will go back and we shall go through on dry land, yea, not even wetting the sandals of our feet."

Dr. F. W. Hawley: "The matter of Foreign Missions is a practical question. We close our church year the last of March. If we adopt this resolution and raise six million dollars the coming year, will the board be able to use it? I would like to ask the chairman whether you have got the thirty-two hundred men and the five native workers to each one."

Secretary A. W. Halsey: "I will tell you where some of it can go. Dr. Brown came into the office the other day with a lot of requests from his stations, and he says every request should be granted, and these requests aggregate between two hundred and two hundred and fifty thousand dollars. Mr. Speer has another. There is at least half a million of dollars that could be disposed of right off, and that is simply for equipment that we need."

Rev. S. M. Jordan of Persia: "We would like to have one hundred thousand dollars for new property, and beyond that, we would want to do some building on the property when we got it, so we will be able to use a vast increase. A point I would suggest on this is that we are not expecting, possibly we have not faith enough to expect, that we will get the six million dollars this year, but we are hoping to work up to it within a short time. If you give us three million next year we will be glad."

Delegate: "If we would raise the six millions this coming year there are not men enough to go to the field next year to cover this six million dollars. I would like to suggest something like this: Make six million dollars our mark, increase our offering at least one million dollars each year until our annual offering is six million dollars."

Delegate: "Mr. Chairman, as I understand it, we have already accepted Resolution No. II, which practically confines us to the adoption of Resolution No. III. As I understand the resolution it simply says in the first instance, that it is the judgment of this conference that it will cost not less than six million dollars to carry out Resolution No. II. I believe that that is the judgment of this conference. I believe that that is a very sober judgment, and it simply means that we set ourselves strictly to work to carry out that resolution which we have already adopted in Resolution No. III. Now why shouldn't we? This resolution in No. III is all right, just as it stands."

Rev. S. C. Black of Clinton, Ill.: "I am ready to support this resolution for two reasons: In the first place, this resolution does not commit us to the raising of six million dollars any individual year. I am ready to put my life and my powers into an effort to bring the Presbyterian church up to the ideal. I am led to feel that

we have been too slow in asking the church to rise up to this lofty height. I have never been rebuked but once by the church to which I have administered, but I have been rebuked once. Only a few months ago I asked the church of which I am pastor to raise upon the Sabbath day a thousand dollars for foreign missions, and they raised $1,300. We were ready to authorize the board of New York to put down Clinton Presbyterian church for $1,300. I said to my people, 'You have rebuked me. I will see to it that hereafter I ask you for enough.' Brethren we are ready to respond to this motion. Let us get it before our people in a way that they can understand and grasp. When such men as our present secretaries put a proposition clean-cut, untrammeled by any other matter before the people, especially before the men of the Presbyterian church, they are willing to rise up and give what we ask for. I could pledge the Presbyterian church at Clinton to-day, yes, I am ready to pledge the Presbyterian church at Clinton for our full share in the six million dollars next year, if you ask it."

Dr. Bradt: "I am going to say a word on this if you will let me. I am not a secretary, I am just an assistant secretary, and I will tell you what I will do: I will take the responsibility of finding men on the foreign field, from Moderator Corbett down, who can spend six million dollars judiciously to the extension of God's kingdom within the next thirty days. (Cheers.) Dr. Corbett told me the other day that he needed immediately, one millon dollars in Shantung Province. Well, Shantung Province has about thirty millions of people in it. We have got eighteen millions in India; we have five millions in Africa; we have four millions in Japan; Mr. Jordan, who spoke, has just been pleading in my ear for the last three months for a Christian college in Persia, which needs a million dollars right away. Mr. Rockefeller gave thirty-two million dollars the other day for education in the United States. If we need education in the United States with our finely equipped public schools, our state universities, our magnificently equipped educational institutions, if we are willing to ask money and take it for educational purposes in this country, what shall we say of the thousand million, or the one hundred millions of people, in the heathen lands, for whom our church is responsible, who can scarcely be said to have a school system, much less Christian schools? That may seem exaggerated, but comparatively it is true. Let us have done with quibbling and asking questions about ability to use the resources God has given us to use. Let us be up and doing; what others are doing, we can do too, with God's help."

Delegate: "There is just one point that has been neglected that I would like to speak of, and it is this: There has been nothing said about the men that would go."

Dr. Herron: "I have in mind a list of over 25 per cent of students in the Omaha Seminary who have requested a private inter-

view with Dr. Halsey this afternoon. That is our missionary spirit."

Delegate: 'This resolution consists of our own ideas. Our men have been stirred in this meeting. Unless there is some manner in which these impressions shall find expression, then this whole convention will be an injury to us, and an injury to the church. But that there may be a lucid expression, and that the church may be benefited as well as we, here is a plan set out for us; and we have come to the resolution which states that it is our judgment that the church should raise at least six million of dollars for a particular purpose. It does not say whether that shall be raised in one year, five years, or ten years, and it seems to me that it would be a great mistake for us to say in what time it should be raised; that it is our purpose to raise it at the earliest moment possible, and if we do not reach it the first year, to push up towards the mark, and if possible reach it the second, and if not successful in reaching it the second year, keep on pushing, and if possible reach it long before the end of ten years. If we were to limit ourselves, or give ourselves a period by putting the stake in the distance, we would not strain our greatest effort to it. There is one word in it which I like very much, that is, that word which expresses it as our clear judgment, our conviction that this is our work to do, and I think that we should vote down the proposed amendment, and immediately carry the resolution, and then put, as pastors, our whole spirit to bring our congregation up to the standard, and as laymen to join with the pastors to assist in reaching it as quickly as possible."

Mr. B. M. Brown: " 'Bring ye all the tithes into the storehouse and prove me now herewith, saith God, if I will not open the windows of heaven, and pour you out a blessing such as you are not able to receive.' Don't fear, men, to bring everything you have of this world's goods; God can use it. Don't fear that God cannot back it. His Spirit takes the young men and the young women and raises up the force to be sent out. Don't be afraid that God cannot give the brain quality to the church to whom He gives the willingness to give this six million dollars. Don't be afraid that God cannot give the place to use it. Yea, God can and will if we will let Him. Let us not be afraid of what God will do with these six million dollars, or six thousand millions, if we will hand it to Him and ask Him to use it."

A Layman: "We are not required, according to this resolution, to raise six million dollars in any specified time. There is only one thing there that we must go before God to do and pledge ourselves to do, and that is expressed in the words, 'Go about it resolutely.' Who cannot do that? Twenty-five years ago I wanted to be put in a place where I could do a little something, and I have not forgotten it, and I am ready to go and to do, and go about it resolutely. I cannot come here and represent my church and say that they will do so, or they will not do so, because I do not know

they might not bear me out in it, but I can say,—and I am ready to say it,—and I have done my praying,—I am ready to say that I will go about this as a layman, resolutely; and I think if we all do this and drop this discussion we are ready for the question."

Dr A. W. Halsey: "This should be taken in connection with No. 5 at the bottom. It does not mean any such big thing as you think; it is a simple question. We have got a target to aim at, when we go back to our churches, to at least bring our churches up to $5.00 a member. These missionaries on the floor here have been trying to get me to say that we can spend the six millions next year. I will say this: I will guarantee that the board of foreign missions faithfully and efficiently, will spend every dollar that you will contribute during the next twelve months."

The amendment was here stated: That we give ourselves ten years in which to raise the six million dollars. The amendment was lost.

Moderator: "Now we have the recommendation before us in its original form."

Mr. J. Campbell White: "I am not a delegate to this convention, nor a secretary of the board; and only ask for the privilege of saying a word at this time, for I feel that we have come to the main part here of the whole discussion, and everything that we may do in the future hinges here. I would have you realize that you will be watched by the whole Presbyterian Church and the whole world,—the whole Christian world,—to see how these resolutions are realized in actual achievement. I feel profoundly grateful that the Spirit of God has moved so upon all our hearts that there is this readiness to go forward in passing the resolution. We can feel in the atmosphere that it is going to pass without a question; and I wish we might get to that point in our own minds where we are willing to be lessons in doing the thing we vote for. I wish we might be willing to do the thing Mr. Speer suggested yesterday as a test:—the judgment note against ourselves for five times what we are now doing for this cause. It is absolutely vital for us to have that conviction, and unless we are prepared to set that kind of a pace,—and I would rather this resolution would not pass, although I have the utmost hope that it will pass and that the whole Christian world will be moved by it,—I would much rather it would not pass than that it would pass without that kind of conviction clear down to the center of our being. That is what it means. Are we ready for it? Are we prepared to-day to say that we will do it personally? We can lead others to any standard we are willing to rise to ourselves. We cannot lift others to any standard higher than we are willing to go ourselves, and if there is such conviction in the hearts of this great representative assembly as would lead them to vote for this resolution, with that kind of conviction I believe this will prove one of the most heroic actions since Pentecost.

We may very well delay and make no haste at a point so vital in the onward march of the kingdom of God. Never before in history has such a representative body of men faced such an opportunity, and tried conscientiously in the light of God, to decide on what their duty shall be. But it would be a thousand pities if the opportunity of moving the Christian world out to the occupation and to the evangelization of the unsaved and unevangelized world, we should act without our wills being moved in the things which, really in the sight of God, ought to be done. It will not be done without sacrifice. Some of us may perhaps have to sell some of the things that we do not need in our homes. We may have to get along with fewer clothes in the year; we may have to get along with more economical food on our tables. Are we ready for the sacrifice that it involves? It cost God a great deal to give us the gospel. I believe it is going to cost us something to make that gospel universal. We shall get infinitely more back in blessing into our lives than it can cost, but let us realize at this crisis that it is going to cost, and let us not vote without meaning to back with our action and our influence and our prayers, the vote we cast for obedience to Christ's Great Command."

Delegate: "I would like to say to the brethren, are you willing to stand up here and say that with God's help, you will go home and give five times what you gave last year,—stand up brethren if you want to do it,—five times as much as we gave last year." (Fully one-fourth of the convention spontaneously arose.)

Dr. W. S. Marquis: "We are ready now brethren, are we not? Dr. Bradt asks me to request you to come to the moment of prayer. Are we ready for the motion, and then the moment of prayer?"

Delegate: "I do not think the matter is entirely clear to all of the delegates present. There are at least two inferences that would enter the mind of any man. The first is, if we are giving, for example, one dollar a year to foreign missions, does it mean individually that we are to bring ourselves up to $5.00 a year, and if we are giving $5.00 a year, does it mean that individually we must bring ourselves up to $25.00 a year, or are we justified in thinking that we are doing our share according to this basis?"

Moderator: "May I say that we come to that in another resolution. That matter is not to be put until a later resolution."

Delegate. "My friend here asked us to give an approximate of five times what we gave last year. I am not prepared to say that for all of my people. But I do say that we are a church that gives largely for God's work. I cannot promise that we will give five times what we gave last year; but I do promise, individually, that I will do the best that I can. I believe that our individual responsibility comes down to that basis. I am not responsible for you except by example and by words, but, Mr. Chairman, the man whose income is limited, unless God puts the money in his pocket cannot

give beyond his pocket, and the matter should be definitely understood from the start, what the meaning of this is, that individually, we come up to at least $5.00 *with God's help.*"

Dr. Marquis: "We do not expect that this six millions is to be raised immediately, it is the ideal toward which we are to endeavor."

Moderator: "The intention was that we should spend five minutes in prayer before we take a vote upon this resolution. Shall we bow our heads in a moment of silent prayer, and then let there be voluntary prayers."

(Five minutes of prayer service is here held.)

Moderator: "All of you who are in favor of Recommendation No. III and who desire to vote standing to show your approval of Recommendation No. III and your determination to set yourself resolutely to carry it out, will you do so by rising?"

Motion carried with apparent unanimity.

Recommendation No. IV was then read and motion made to adopt the same. (See page 229 for Recommendation in full.)

Rev. Henry Little of Springfield, Mo.: "I should like to emphasize the value of the foreign missionary pastor, and I think that we ought to emphasize it in this resolution. As I said this morning, this method is not applicable to all our churches, but in view of the standard which we have set for ourselves, it will be possible whenever we reach that standard for a church of 120 members to support a pastor in China. It will be possible, if that standard is right, for a church of 140 members, if I remember correctly, to support a pastor in some of the adjacent territories of China, Korea for instance. It will be possible for a church of 200 members to support a foreign missionary pastor in some of the foreign countries. It will be possible for a church of 220 members to support a foreign missionary pastor in the Philippine Islands. There are three things essential to intelligent coöperation. They are acquaintance, information, responsibility. The message of the gospel is not to be superceded because of the fact that there needs to be a magnetic force of the personal touch. We need that in our foreign missionary work. It is important, it is vital it seems to me, that the individual church should have a personal acquaintance,—which will be to that church the incorporation of the foreign mission idea and the church of the living God. The foreign missionary pastor is the best known method,—I speak from experience,—of getting information concerning foreign missions into the minds of our people. They will allow the pastor, incidentally, I mean now the home pastor, to speak of foreign missions in ways which might seem uninteresting under other circumstances. And one trouble, too, I think is that we always have to deal with estimates; the forty millions in China are so far beyond us that it is hard for the mind to grasp these things. I like this recommendation and I hope you will keep it. I want

to say that the plan of having a foreign missionary pastor in my church, increased our offering from an aggregate of five hundred dollars from the congregation in one year, to eleven hundred dollars."

Moderator: "Are we ready to consider Recommendation No. IV?"

The recommendation was adopted.

Recommendation No. V was read and adopted.

Delegate: "Mr. Chairman, I would like to make a statement. With all due deference to the committee who drew up these recommendations, it seems to me that we have left out one important resolution. We have failed to acknowledge God. The word 'God' appears but once, and the word 'Christ' appears but once in all these recommendations, and it seems to me as a Christian body we should append to these a sixth resolution to the effect that we are Christ's right arm in the evangelization of the world."

Moderator: "Shall we take these matters into consideration?"

Delegate: "Mr. Chairman, I move you, sir, that we ask the committee to prepare a preamble to these resolutions, setting forth the resolution of the last speaker." Carried.

Prof. A. L. Wolfe, of Park College: "I would like to suggest a sixth resolution which it seems to me is germane to the issue. We should not forget that the church is at this time pledging itself, not only to an advance in gifts of money, but to the great, important advance of the freer gifts of young men and women to this work; and further that the gifts of life will be futile unless it be a life instilled by the Spirit of God. I therefore move that we recommend that the church give not only of its wealth, but of its life, and that to this end we set ourselves resolutely to the work of praying that the Holy Spirit shall choose and send consecrated men and women into the field."

It was moved that the above be referred to the committee with power to act. Motion carried. (See Recommendation No. VI, page 230.)

Delegate: "I would move that the committee prepare a preamble to the recommendations."

Motion carried. (See preamble, page 228.)

Delegate: "May I ask the question if it is the purpose of the board to send out speakers to the synods to help in this work? Now I would especially like this sort of help and am ready to do all I can."

Moderator: "I will say that it is the purpose of the board to encourage the churches in every possible way. Dr. Halsey is exercising himself personally and through his assistant secretaries, and through the furloughed missionaries, just as largely as possible to help along in this work. He will continue to do this more and more, day by day, and night by night."

A motion to adopt the recommendations as a whole was made and carried.

Dr. Hunter Corbett, of China: "I have had the sad experience of working for the famine stricken people. My heart aches

day and night as I think of ten millions of my brothers in China brought face to face with death. Unless help comes they must die. If you will indulge me a moment I will read what many have suggested for your consideration:

"Resolved that we, the delegates of Presbyterian churches assembled in Inter-Synodical conference to survey the spiritual necessities of foreign mission lands, remember and consider also with the liveliest sympathy at this time of their suffering the dire bodily privation of 10,000,000 brothers in the common family of God, afflicted with famine in China, and recognizing in this hour of their trouble our opportunity to show forth toward them the spirit of the Master whom we seek to have them know, we pledge ourselves to stir up our respective churches to the immediate duty of feeding these hungry and dying brothers in the name of Christ, making offerings of grain or money for their need."

On motion the above was adopted.

Prayer was here offered for a wayward daughter, by special request of a Christian mother.

Moderator: "Mr. J. Campbell White is going to present to us in a brief announcement, 'The Laymen's Movement.' "

Mr. J. Campbell White: "The first great undertaking of the Laymen's Movement is to send a commission around the world to study the conditions from the business man's standpoint, the commission to consist of one hundred business men. We have about thirty of these men in sight already. We want this great Presbyterian church to be largely and strongly represented on that commission. There are doubtless men on the floor here this afternoon who ought to be members of that commission. There are others whom you know at home who ought to be members. What I want to do in a single word is to call this matter to your attention and say that any suitable layman who is interested in the mission fields of the world may be appointed as a member of this committee of laymen. At a little conference held to-day at noon I found a couple of strong business men of this city who felt very strongly inclined to become members of this commission, and I wish that you would communicate with me, or through Dr. Bradt to me, of any you know who might be suitable as members of this commission."

Moderator: "Brethren, before we adjourn we should have a word of prayer and benediction.

Moved and seconded that we adjourn. Motion carried.

Followed by prayer and benediction by Rev. Charles A. Highfield of Iowa.

Adjourned until 7:30 p. m.

Emergency

"Go, now, ye that are men, and serve the Lord."

Chairman, Mr. Nolan Rice Best.
Benediction: Hunter Corbett, D.D.

XXXVIII

NOTHING NARROW ABOUT IT

BY MR. NOLAN RICE BEST, CHAIRMAN

We are come to-night to clinch the nail which already to-day has been driven home. It has been a special joy throughout this conference to see how deliberation has gone with earnestness. It is our greatest moral problem to combine intensity of action with breadth of view. I have rejoiced to feel that here we have had them both. I trust that we shall be able to carry back to our churches the same self-poised earnestness. Let us interpret our task in the widest relations.

The motto spread above this platform,—"The Evangelization of the World in this Generation,"—has, I believe, never appeared before in a Presbyterian assemblage. I confess that it has seemed to me capable of being used in a very narrow sense, but I have rejoiced to perceive that no speaker in this gathering has put upon it any limited meaning. Instead, it has all the while received the same comprehensive emphasis which the author of the phrase—Mr. John R. Mott—has put upon it in the chapters of his book that deal with this watchword. Evangelization is not to be understood as a mere hasty preaching of the gospel message from town to town in order to cover the ground as quickly as possible, but contemplates in the Presbyterian view the most thoroughgoing work toward establishing the kingdom of God permanently in all lands. It contemplates, as Dr. Halsey has said, the development of a self-propagating native church. The conception, therefore, is one of the highest religious statesmanship, and in the spirit of that statesmanship we are challenged to-day to move forward to the task of applying the gospel to all peoples in all lands.

XXXIX

THE SYRIAN SITUATION

BY F. E. H.

Syria, like Greece, England, and Japan, is a small country but in the great drama of humanity it has been the stage of the most thrilling and momentous scenes in human history. The influences originating within and about its narrow borders have been and will continue to be the most painful, touching the mind, the imagination and the heart of man. As long as the Jewish, the Moslem, and the Christian faiths sway the destinies of believing souls, so long will little Syria remain enshrined in loving hearts, and her weal or woe will thrill with joy or pain an increasingly large portion of our race.

The possession of this land has produced the most curious and complicated race and religious problems in history. When Abraham journeyed from Ur of the Chaldees and passed through the land he found it filled with tribes and peoples who became at once the natural enemies of the Hebrews. After Jacob parted from Esau in anger, and the Israelites returned from their Egyptian bondage, the children of Jacob found their ancient enemies reinforced by the addition of the churlish sons of Esau. The result of this family feud disfigured Hebrew history from the days of Moses to Herod the Great. Unhallowed alliances with the Canaanites, the Edomites, the Assyrians, Greeks and Romans, produced defections and defilements in every century of this period. The early Christian centuries continue the same sad strife of race and religion. Maccabee, Jew and Roman, Pharisee, Sadducee and Publican, are a few of the forces warring for supremacy. Christianity was born amid strife, suffered persecution from Jew and Roman for three centuries before it emerged victorious. Then came three more centuries of theological strife in which lie the roots of the great schism between the east and the west of Christendom. While the Western Roman Empire was busy in its losing battle with the heathen nations of the west, the Eastern, or Byzantine Empire entered, about 630, upon an endless strife with the bitterest and most aggressive foe that ever attacked Christianity. The faith of Islam, born in the desert of Arabia, embodied in the Sword of Mohammed and the Koran, warred for 800 years until its victorious banners floated in 1453 over Constantinople and the ruins of the Byzantine Empire. Since that cataclysm of horror the Eastern Christian church has been in darkness and large portions of it have suffered centuries of bitter and bloody persecution.

When the nineteenth century dawned, and the Modern Missionary Movement was born, protestant missionaries made their way into Syria and found a more complicated and puzzling maze of races and religions than had ever been seen before. At the close of the Middle Ages five fragments of the ancient Christian church had weathered the storm and were found in Egypt, Armenia, Mesopotamia, Syria and Greek speaking lands. They were known as Copts, in Egypt, Armenians and Gregorians in Armenia, Chaldeans in Mesopotamia, Syriac in Syria, and Greeks in and about Constantinople. The Pope at Rome for centuries attempted to win the allegiance of those Oriental sects and somewhere during the centuries succeeded in splitting each of those fragments into two hostile sections which took upon themselves the names which exist until this present day. The fragments of the Oriental sects which retained their original faith, language and ritual, called themselves Orthodox, and the fragments which gave adherence to the church of Rome called themselves Catholics, hence out of the *five* fragments came *ten* sects. So we have Coptic Orthodox, and Coptic Catholic, Armenian Orthodox and Armenian Catholic, Greek Orthodox and Greek Catholic. Orthodox means the older and original faith and Catholic the newer *papal* form. There were also certain other sects such as the Nestorians and Maronites, which are fossilized chapters of church history and stand as monuments to certain heresies in the Christian faith.

Originally the five Oriental sections had five patriarchs who resided in or took their names from Jerusalem, Antioch, Alexandria, or Constantinople. After the efforts of the Pope at Rome they had *ten* patriarchs, *five* Orthodox and *five* Catholic. About the same time the modern nations of Europe added a political element to the strife of race and religion. France, as the right hand of the Papacy, attempted a sort of Protectorate over the Catholic portions of the Oriental Christians, and Russia in later times attempting to realize her assumed Protectorate of all Orthodox Christians caused the Crimean war, and Protestant England was drawn into that deadly struggle. Other nations for one reason or another have also entered the many-sided struggle until no country in the world has anything to compare with Syria's collection of diplomatic and ecclesiastical agencies, centering in Jerusalem and extending to a hundred other cities, towns and villages.

In addition to the sects already referred to, there are Jews of every type, language and nationality returning to colonize, in connection with the Zionist movement, to weep at the Wailing Place or to die. There are also four or five religions that do not exist elsewhere on the earth: The Nusairiyeh, perhaps the only remnant of paganism; the Ansairiyeh, by some connected with the ancient Assassins; the Samaritans at Nablous; the Maronites and the Druses of Mount Lebanon. Then there are two great divisions of Islam, the Sonne

Moslems of Turkey, and the Shiite Moslems of Persia, with all the minor sub-divisions of those great bodies. Including the Protestants of whom there are more than 100,000 in the Turkish Empire, not less than twenty distinct sects and forms of faith are embraced and professed by the modern dwellers of Syria.

The importance of these modern sects has been intensified by the policy of the ruling powers toward these Christian, Jewish and Moslem sects. The Turk has left no effort untried, no act undone, that would result in sustaining, perpetuating and intensifying the world-old antagonisms which separate these warring fragments of humanity. It was to him: "Divide, and so more easily conquer;" —the present regime has lived up to this axiom, with one single exception, and that is in the matter of Pan-Islamism.

The Pan-mania has reached the non-Christian and heathen world. But Pan-Slavism, Pan-Hellenism, Pan-Germanism, and Pan-Americanism, are all pygmies compared with Pan-Hinduism and Pan-Islamism. The present Sultan for many years has pursued this phantom, dreaming this dream that he can never realize. The reasons are simple. For far too many years he has been pursuing the "divide-and-conquer" policy even among his own co-religionists, and neither he nor his house can ever undo the effects among the Arab races. Then while the Turk is a Moslem he has never caught the real spirit of Islam, but has unfortunately developed its cruder elements of intolerance, polygamy and slavery. Moreover, the Koran has been and will continue to be a *sealed* book to the Turk because he does not understand Arabic and the tenets of the Moslem faith still hold against the impossibility of translating the Koran into any other language. The systematic and long continued effort to supplement the *Arabic* in the largest Moslem Empire by the Turkish language, inferior in every respect to the language of the Koran, has forever alienated the greater part of the Arabic speaking races. So it can be said that if ever Pan-Islamism becomes an accomplished fact it must be under the leadership of the *Arab* race. Politically also there are great obstacles. Of the 235,000,000 Moslems in the world more than 140,000,000 are now under Christian rule and the whole movement will receive the most careful attention of the great nations interested The attempt of one of the Christian rulers to make use of this great movement—Pan-Islamism—in his antagonism to rival Christian powers has wrought great mischief in Morocco and Egypt, and brought only defeat and isolation to the German Government. The Emperor placed the German trademark on Pan-Islamism in his famous Damascus speech in 1898, but the day may yet come when he and his people who but faintly understood the real import of that spectacular journey to Syria will still more deeply regret the creation of this Frankenstein in the diplomatic and political world.

The religious side of Pan-Islamism is weaker than the political,

because once again their great book, the Koran, is brought to the bar of history. The Koran has had undisputed sway in Arabia for 1,300 years and piteously failed to make that land in any sense "Araby the Blest." Cruelty is common, lying a fine art, and robbery a science there. Intolerance, polygamy and slavery exist unmolested and universal. Wars continue unabated century after century, and real government is in most parts unknown. Forty years ago Palgrave, a famous English traveler in Arabia, after years of contact with Arab races and of study, said: "When the Koran and Mecca shall have disappeared from Arabia, then and then only, can we expect to see the Arab assume that place in the ranks of civilization from which Mohammed and his book more than any other cause long held him back." And Sir William Muir, after years of intimate contact with the Moslem world and of profound study in politics and religion, wrote as his verdict that, "The sword of Mohammed and the Koran are the most stubborn enemies of civilization, liberty and truth, which the world has yet known." Decades ago the European powers forced the Ottoman Empire to replace the cruel and intolerant Koranic law by the Napoleonic code of Europe. Centuries ago they forced the Turk to abate his fierce intolerance toward the Christian subjects of his Empire, but in both matters the traditional spirit of the Koran, the intolerance of the Moslem faith, have almost wrecked the legal system of the Empire, and provoked an almost unending series of massacres written large in Greece, Bosnia, Hetrygomia, Lebanon, Bulgaria, Egypt, Armenia and Crete. All the "reforms" demanded by the Powers, and promised by the Turk during the nineteenth century, have for their end the equal treatment of all Ottoman subjects without reference to race, language or religion, the distribution of even handed justice, the righteous collection of taxes and the details of those problems still preserved in writings on an awful confession of the intolerance and iniquities complained of. Now it is an open secret that each time the Ottoman Turks yielded willingly or unwillingly to the demands of the Christian powers, suspicion, dissatisfaction and distrust increased in the minds of the Moslems everywhere. The attempts of the present regime to bridge this widening gulf by modern appeals to the ancient, intolerant spirit in Armenia, in Macedonia, in Crete, in Egypt, are too well known to need enumeration here. The internal conditions as known and felt by foreigners in the Empire itself are irritating and dangerous beyond measure. The encroachment upon anciently established rights was checked by France at Mitylene, but the attitude of Turkish officials has not been in any wise improved and must continue to brood ill feeling and greater friction than ever. Moslem writers in many lands have openly blamed the regime for bringing Islam into such disrepute, and the thinly veiled antagonism between Mecca and Constantinople has not been removed by the building

of the Hamidian Pilgrimage Railway from Damascus down the pilgrimage road toward Mecca, the ecclesiastical center of the Moslem world.

Syria lies about half-way between Mecca and Constantinople, the ecclesiastical and political storm centers of the Moslem world. Whenever for any reason the people of Damascus, the second holy city of Islam, are suspected of leaning toward Mecca, there is sorrow for all Syria. There was once a time, not more than twenty-five years ago, when Arabic speaking officials filled all the posts in their part of the Empire. To-day the situation has been reversed, and rarely do we find officials who know either the language or the religion of the people. The bearings of this great change need no fuller explanation.

Now missionary activity in Syria has providentially been largely of an educational kind, for this has been the greatest need for Christian, Moslem, and Jew. Nothing has done more,—nothing could do more,—to soften, abate and remove the *intolerance* that has existed among all three classes. And it has been the glory of all such enterprises that they have taught Christian, Moslem and Jew, to live together in peace while respecting each other's faith. The brotherhood of man, and the Fatherhood of God are conceptions that have been born anew in thousands and tens of thousands of human hearts. Polygamy has been touched by the leven of Christianity, and thousands of educated Moslem girls are now the sole and only wife in Moslem homes where the Koranic permission of *four* wives will never again be indulged in. These educated women have also entered the struggle for their own emancipation, and in books and periodicals are projecting the aspiration of the "New Woman" into the future of Islam. *Slavery* is still an ugly sore in many parts of the Moslem world. Not more than three years ago the Egyptian government made a striking impression by the summary arrest and punishment of some of the most prominent Moslems in Cairo, but little is said against it in quarters where Christian and foreign influence is weak.

Christ still *waits* in the land of His incarnation, atonement and resurrection, to see "the travail of His soul and be satisfied." He that giveth quickly giveth *twice*; he that giveth generously is the only *Christian* giver; the acts and service *due* to-day, this year, and yet left undone, can never be fully atoned for. So hasten, hasten, for the loving Savior *waits*, not for sinners only, but also for the loyal service of His living saints.

XL

INTRODUCTION OF DR. CORBETT

BY NOLAN R. BEST

The last hour of the convention is come. There remains for us but one duty—to pay a loving tribute of farewell.

Among all the missionaries here present there is one who by all consent is easily first among his equals. For many years earnest members of the Presbyterian church have felt that such personal honor as goes with the Moderator's chair in the General Assembly ought to be conferred upon some notable representative of the foreign missionary service. In the assembly of 1906 there was present a commissioner from the Foreign Field of great distinction, and providentially, as we now all believe, his fellow commissioners were guided to lay upon him the dignities of the moderatorial office. With what eminent credit to the church he has borne them, we all know. But no honors bestowed upon him here have ever withdrawn the love of this prophet of God from the country to which he has given his life work. His heart turns back thither, and now he has deliberately preferred to forego the honor of opening the next and greatest Assembly of the church in order that he may the sooner return to his labors in China.

It falls to our fortune here, therefore, to meet him at his last public appearance in this country. It is ours to bid him farewell in the name of the whole church which has learned to love him. We say a hearty Godspeed, and yet, like the elders who knelt on the strand at Miletus, we "sorrow most of all for the word which he has spoken, that we shall behold his face no more," for he has chosen to meet the resurrection among the converts whom he has led to love the risen Christ, and it brings the other land very near to think to-night that we shall next meet this great missionary of the Cross in the presence of his and our Savior. We bid him farewell in that hope. Yet we must not rise to say that solemn good-bye without remembering that wherever he has gone during this year he has asked the churches to give him a message of brotherhood to our fellow-Christians in China, pledging that we will send more and more liberally of our riches to meet their spiritual need. Let us make that pledge to-night, for ourselves and for our churches, in order that he may carry the message to the beloved Chinese brethren. Let us all rise and sing, "Ye Christian Heralds, Go! Proclaim!" and let us stand in honor of the great missionary, Dr. Hunter Corbett, while we hear his farewell address.

XLI

A FAREWELL MESSAGE

BY HUNTER CORBETT, D.D., LL.D.

The great privilege which I have enjoyed the past year in being permitted in many assemblies to tell of God's work in China; the intelligent and sympathetic interest many have shown in the mission work; the opportunity of renewing and keeping friendship in repair, together with the kind hospitality I have received in many Christian homes, have given me a treasure of happy memories and an inspiration which will make all my remaining life in China more glad and hopeful.

More than forty years spent in China has deepened my faith in the exceeding preciousness of the gospel of our Lord and Savior Jesus Christ. An imperative need of every Christian, as well as all men, is to have an experimental and growing knowledge of the gospel, which is the power of God unto salvation to every one that believeth.

The gospel is also the antidote to despair and countless ills. All who love the truth and earnestly desire to have a richer experience of the full and overflowing life promised to obedient disciples must make *unwavering loyalty to Jesus, life's key-note;* all must honor the Holy Spirit and implicitly follow His guidance. "When Jesus saw the multitudes, He was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd." As Christ's disciples look on the fields white already to harvest and realize the hopeless condition of the millions still in "darkness and in the shadow of death, "every heart must be deeply stirred with compassion and the desire awakened to have a worthy share in obeying promptly the command, "Go ye into all the world and preach the gospel to every creature." What answer shall be given to God's burning questions, "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent"? Are all heeding the Macedonian cry, "Come over and help us"?

"Let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins;" and "He that winneth souls is wise;" and "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

May the ennobling and uplifting vision of the glory of Christ's spiritual kingdom, in which all people, nations and languages shall

serve Him, enlarge and enrich our souls and inspire every Christian to more Christ-like living, earnest and ceaseless prayer, liberal giving and personal effort to hasten the time when "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever," and "At the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Shall we not all hope and earnestly pray for God's richest blessing, not only to follow and abide with every member of this assembly, but that every church and community here represented shall share in a great revival that will sweep over the whole world and establish a *Universal Brotherhood of Christian Men.*

Conclusion

"Men and brethren, what shall we do?"

Official Recorder: Arthur F. Bishop, D.D.

XLII

THE CONVENTION PROGRAM

Tuesday Evening, February 19, 7:30 o'clock

OPPORTUNITY

Chairman, Rev. Ira Landrith, D.D., LL.D.
Anthem, Male Chorus,—One Hundred Voices.
Devotional, Scripture Reading, Rev. A. B. Marshall, D.D.
Prayer, Rev. T. K. Hunter, D.D.
Hymn, "All Hail the Power of Jesus Name."
Fraternal Greeting, Rev. Edwin Hart Jenks, D.D.
Response, Rev. Ira Landrith, D.D., LL.D.
Quartette,
Address, "Foreign Missions—A Great World Force."
Rev. A. W. Halsey, D.D.
Prayer, Rev. Hunter Corbett, D.D., LL.D.
Business, Selection of Convention Committee.
Hymn, "The Son of God Goes Forth to War."
Benediction, Rev. B. M. Long, D.D.

Wednesday Morning, February 20, 8:45 o'clock

OBLIGATION

Chairman, Mr. J. I. McClelland, St. Louis.
8:45. Devotional, "The Bible Basis of Foreign Missions."
Rev. Perry V. Jenness.
9:30. "Visions of the Foreign Field." Rev. Hunter Corbett, D.D., China.
Rev. S. A. Moffett, D.D., Korea.
Rev. S. M. Jordan, D.D., Persia.
Hymn, "O Zion Haste."
10:45. "The Distinct Foreign Mission Responsibility of the Presbyterian Church." Mr. Robert E. Speer.
11:45. Quartette, "Go Ye Into All the World."
11:50. Facing Responsibility in Prayer, "Lord what wilt thou have me to do?" Mr. Robt. E. Speer.
Mr. J. Campbell White.
12:00. Benediction, Rev. E. W. Work, D.D.

Wednesday Afternoon, February 20, 2:00 o'clock

MOTIVE

Chairman, Mr. Thomas A. Hall, Chicago.
2:00. Devotional, Rev. C. F. Hubbard, D.D.
2:15. "Christ's Appeal to Men for the World."
Mr. Robert E. Speer.
3:00. "The Inspiration of Information."
T. H. P. Sailer, Ph. D.
Benediction, Rev. F. W. Lewis.

MISSIONARY CONFERENCES

3:30 Mission Study Class: The Auditorium.
Leader, Prof. T. H. Sailer, Ph. D.
Chairman, Mr. J. Dickey Templeton.

CONFERENCE WITH THEOLOGICAL STUDENTS:—OMAHA THEO. SEM.
Leader, Secretary A. W. Halsey, D.D.
Chairman, Prof. M. B. Lowrie, D.D.

CONFERENCE WITH MISSIONARIES:

CHINA: First Presbyterian Church, Corner 17th and Dodge.
Pastor, Rev. Edwin Hart Jenks, D.D.
Missionaries, Rev. Hunter Corbett, D.D.
Rev. J. Ashley Fitch.
Chairman, Rev. Edwin Hart Jenks, D.D.

KOREA: Knox Presbyterian Church, 19th and Ohio.
Pastor, Rev. M. V. Higbee.
Missionary, Rev. S. A. Moffett, D.D.
Chairman, Rev. Carey F. Moore, Fulton, Ill.

JAPAN: Clifton Hills Presbyterian Church, Grant and 42nd.
Pastor, Rev. Richard L. Purdy.
Missionary, Rev. James B. Ayres.
Chairman, Rev. Richard L. Purdy.

INDIA: Westminster Presbyterian Church, 29th and Mason St.
Missionary, Rev. E. M. Wherry, D.D.
Subject, "What should immediately be done for India?"
Chairman, Rev. Ambrose S. Wight, Lohrville, Ia.

PERSIA: Castellar Presbyterian Church, 16th and Castellar St.
Pastor, Rev. Walter H. Reynolds, D.D.
Missionary, Rev. S. M. Jordan, D.D.
Chairman, Rev. S. S. Hilscher, D.D.

AFRICA: Dundee Presbyterian Church, Dundee.
Pastor, Rev. Thos. K. Hunter, D.D.
Missionaries, Rev. J. S. Cunningham.
H. L. Weber, M.D.
Chairman, Rev. Geo. M. Colville, D.D. Racine, Wis.

PHILIPPINES: Second Presbyterian Church. 24th and Izzard.
Pastor. Rev. N. H. Burdick.
Missionary, Dr. J. A. Hall.
Chairman, Rev. N. H. Burdick.

SOUTH AMERICA: Benson Presbyterian Church, Benson.
Pastor, Rev. Jesse C. Wilson.
Speaker, Rev. George C. Lenington.
Chairman, Rev. Jesse C. Wilson.

CHINESE AND JAPANESE IN AMERICA: Church of the Covenant, 28th and Pratt St.
Pastor, Rev. Richard T. Bell.
Missionary, Rev J. H. Laughlin, D.D.
Oakland, California.

Wednesday Evening, February 20, 7:30 o'clock

MIGHT

Chairman, Mr. David Mc Conaughy.
7:30. Address, "The Might of Mohammedanism and the Power of the Gospel of Christ." Rev. S. M. Jordan, Persia.
Anthem, Male Chorus.
8:00. Address, "The Greatest Opportunity in the World."
Mr. J. Campbell White, Allegheny, Pa.
Hymn, "Stand up, Stand up for Jesus."
8:30. Address, "Men of Might in Missions."
Rev. R. F. Coyle, D.D., LL.D.
Hymn, "Onward Christian Soldiers."
Benediction, Rev. Thomas L. Sexton, D.D.

Thursday Morning, February 21, 8:45 o'clock

METHODS

	Chairman,	Rev. F. W. Hawley,
8:45.	Devotional,	Rev. S. S. Estey, Ph. D.,
9:15.	Educational Methods:	
	"Literature."	Rev. A. W. Halsey, D.D.,
	"The Pulpit."	Prof. Edgar P. Hill, D.D.,
10:30.	Financial Methods:	
	"How to Finance the Field."	Charles Edwin Bradt,
11:00.	Organization Methods:	
	"The Parish Abroad."	Mr. David McConaughy,
	"Missionary Methods for Men in the Local Church."	Rev. W. S. Marquis, D.D.

Thursday Afternoon, February 21, 2:00 o'clock

MISSIONARY CONGRESS

Chairman, Charles Edwin Bradt.

Devotional, "The Holy Spirit and Missions."
Prof. Charles Herron, D.D.

Open discussion of the recommendations of the Committee appointed to formulate resolutions upon "The Distinct Foreign Missionary Responsibility of the Presbyterian Church in the U. S. A."

Benediction. Rev. Chas. A. Highfield.

Thursday Evening, February 21, 7:30 o'clock

EMERGENCY

Chairman, Mr. Nolan Rice Best.

Address, "The Foreign Mission Enterprise."
Rev. George Alexander, D.D. LL.D.,

Anthem,

Address, "The Syrian Situation." Rev. F. E. Hoskins, D.D., Syria.

Hymn, "Ein Feste Burg."

Closing Words, "A Parting Message to the Men of America."
Moderator Corbett.

Hymn, "God be with you till we meet again."

Benediction. Hunter Corbett D.D.

XLIII

THE CONVENTION PROGRAM REPORTED

BY ARTHUR F. BISHOP, D.D.

The Presbyterian Inter-Synodical Foreign Mission Convention for Men met at the Auditorium in the city of Omaha, Neb., Tuesday, February 19, 1907, at 7:45 p. m.

There were one thousand and seventy-four registered delegates, representing the fifteen Synods of the Central District and the Cumberland Synods. About fifty of these delegates were special representatives from other Synods and from the foreign field. Thus the convention was truly inter-synodical, as the following classified registration of delegates exhibits:—

REGISTRATION OF DELEGATES TO INTER-SYNODICAL FOREIGN MISSIONARY CONVENTION FOR MEN

Synods	Total	Ministers	Laymen
Colorado	42	17	25
Illinois	97	46	51
Indiana	5	2	3
Indian Territory	3	3	0
Iowa	186	63	123
Kansas	92	45	47
Michigan	10	6	4
Missouri	85	47	38
Minnesota	32	18	14
Nebraska	449	84	365
North Dakota	3	1	2
South Dakota	13	9	4
Texas	10	8	2
New Mexico	1	1	0
Wisconsin	13	7	6
Eastern District	25	17	8
Western District	3	3	0
Southern District	5	5	0
TOTAL REGISTRATIONS	1074	382	692

CONCLUDING SERVICE

Mr. Nolan Rice Best, Editor of the Interior presided and conducted the devotional exercises.

Rev. Arthur F. Bishop, secretary of the convention, read the report for the convention.

B. M. Brown reported for the executive committee on the expenses of the convention.

Dr. C. E. Bradt, gave a short farewell message, in which he gave thanks to God for the convention, and gave grateful recognition of the services of the many whose coöperation had secured its success.

Rev. George Alexander, D.D., LL.D., President of the board of Foreign Missions, spoke on "*The Foreign Mission Enterprise.*" He said: "Membership in the Foreign Board is a liberal education in geography, history, sociology, finance, diplomacy, philanthropy and religion.

"As an explorer goes into the darkness of the Klondike and brings back reports of gold found there, so every missionary is a prospector going out into the darkness of heathenism and finding the souls of men. The missionaries are the pioneers of commerce; the business men of America could support all the missions out of the profits which have accrued from the efforts of the missionaries. The samples of the Board are the missionaries. What do you think of them?

"The rulers of heathen lands appreciate the value of missions and encourage the missionaries. The empress of China gave $7,000 for a Christian college in Peking. In one province the New Testament is to be put on a level with the Chinese classics and taught in every school in the province."

In introducing Dr. Corbett, Mr. Best said: "We sorrow most of all for the words which he has spoken, that we shall see his face no more."

The congregation rose and sang, "Ye Christian Heralds, Go! Proclaim!" and remained standing while Dr. Corbett delivered "A parting message to the men of America."

(Dr. Corbett left immediately after the convention for China, where he was called to attend the great Morrison missionary centennial convention, and complete, if God will, his own fifth decade of missionary labors in that wonderful empire.

Dr. Corbett has traveled around the world three times and crossed the Pacific seven times, and has never seen an unhappy missionary. "No joy in all the world compares with the joy of winning souls, especially in mission lands, where one builds on no man's foundation.")

The congregation remained standing and sang "God Be With You Till We Meet Again." The benediction was pronounced by Dr. Corbett and Chairman Best declared that the Presbyterian Inter-Synodical Foreign Mission Convention for Men stood adjourned.

The convention has now passed into history. Long will its memory linger in the hearts of those who were privileged to be

present. Planned in prayer and carried through by consecrated effort, it realized the hopes of its fondest advocates. It was richly informational, sublimely inspirational and intensely practical. We separated to go to our fields of labor to carry the inspiration and information gathered at the convention and to put into effect the practical plans there adopted, to the end that the heathen may become Christ's foreign inheritance and the uttermost parts of the earth His possession.

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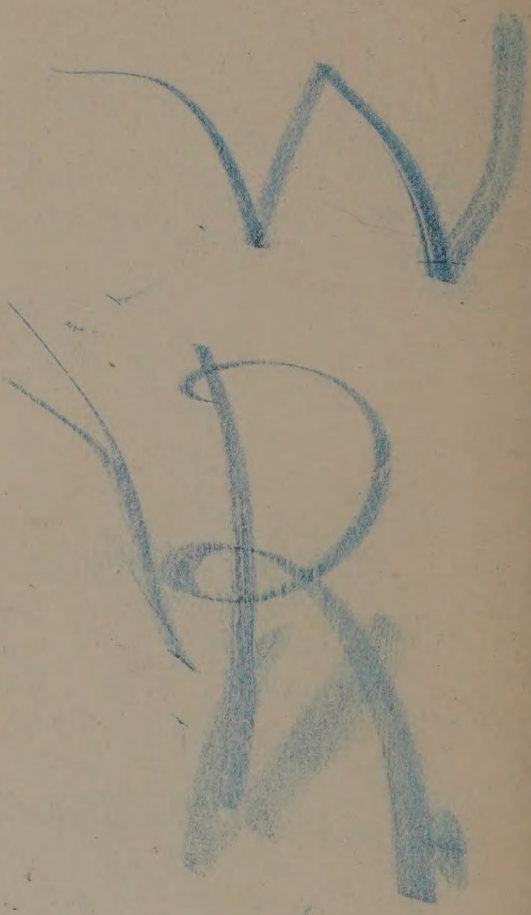

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